CANADA'S NATIONAL JEWISH NEWSPAPER
BIBLIOTHÈQUE NATIONALE

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CANADIAN JEWISH NEWS

THE CANADIAN JEWISH NEWS
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• LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA • 15¢ • FRIDAY, MARCH 14, 1969

Paul Martin back from Mideast:

ISRAEL STAYS; ARABS MUST MAKE PEACE

Canadian statesman, in exclusive interview, says Khartoum decisions are dead; Arab future with Israel; praises Nixon role; no one can impose settlement without Jerusalem consent; lauds Israeli leaders as peaceloving

exclusive to The Canadian Jewish News

The Hon. Paul Martin, former Foreign Minister of Canada, at present Government Leader of the Senate and member of Mr. Trudeau's Cabinet, told The Canadian Jewish News editor that peace in the Middle East depends entirely upon certain Arab rulers. If they change their policy and decide to find an accommodation with the Jewish state, if they accept what they themselves call a political solution, there will be peace in the Middle East.

Mr. Martin received in his Ottawa office this week M. J. Nurenberger, editor of The Canadian Jewish News, for an exclusive interview on his recent mission to Israel. The Senate leader, accompanied by Phil Givens, former Mayor of Toronto and M.P., represented Canada at the funeral of the late Levi Eshkol.

Martin returned last weekend from the Holy Land where he had important discussions about peace possibilities with most of the outstanding leaders of Israel. His impression is that the Israelis, despite the fact that they are a little Big Power and can afford to wait, would make substantial concessions for peace with the Arab states. Also, said Mr. Martin, no one expects the Israelis to return to the status quo ante of May, 1967. For peace, Mr. Martin continued, there is an almost passionate desire on the part of the Israelis who feel no enmity whatsoever for the Arab peoples and who are ready to place at the disposal of Arab nations all their technical knowledge to make the Middle East a better place to live for all.

The former Foreign Minister, who is considered one of the world's experts on international affairs and who has been successful following the Six Day War in his mediation between former U.S. President Johnson and Premier Kosygin of the Soviet Union, says there is hope for peace, though not immediately. For President Nixon realizes both the potential danger in that part of the world and the opportunities for an understanding with the Soviet Union. Nixon, Martin says, definitely has created the climate for peace negotiations both in Southeast Asia and in the Eastern Mediterranean area, and may succeed in bringing closer the opinions of the Soviet Union and the United States that, after all, could influence the situation.

Following are the essential points made by Mr. Martin in his talk with the editor of this newspaper:

● About Golda Meir, the Prime Minister Designate: I saw Mrs. Meir whom I have known for ten years. I have great respect for her and I extended to her my best wishes for a very delicate mission which she undertakes with a sense of unusual dedication.

● About the Four Power talks, or rather, the Moscow-Washington contacts about the Middle East: no one is going to force Israel to surrender any occupied territory except as a part of peace arrangement which is exactly the spirit of the November, 1967, Security Council resolution.

● About certain Arab countries: some may believe that the conflict, its continuance, will help them. But more and more, Arab statesmen realize the necessity for peace and also that the Khartoum resolution of the Arabs of October, 1967—"no recognition of Israel, no negotiations"—will lead nowhere. The American government, through Mr. Nixon, has made this clear. In fact, no one can ask Israel to relinquish territory unless the others are ready to end the conflict. And this is the crux of the problem.

● The situation: it is tense and "Israel sincerely wants to bring about peace" but it cannot do it alone. Something has to be done. No one can impose a solution. The time when big powers could dictate decisions to smaller powers is over. What President Nixon now is trying to do is create a climate propitious for negotiations, helping UN Mediator Jarring in his task. The U.S. and the USSR both seem to feel that something must be done to accelerate procedure and bring about peace negotiations. But again, it must be done within the context of the United Nations and it cannot be an imposed settlement.

● The road to peace: what President Nixon has begun is to establish circumstances and develop confidence in his true desire for an entente with the Soviet Union. This effort should be supported.

Mr. Martin spoke about these problems to Mrs. Meir, Foreign Minister Abba Eban, Acting Premier Yigal Allon, Former Prime Minister David Ben Gurion and others. Not the slightest doubt was evidenced as to the desire of the Israelis to discuss peace earnestly. The question, of course, is how long these preparations will take; they may drag on into 1970, perhaps longer if the Arab side does not realize the urgency of the matter and what they can win from peace. Their problem always has been late or belated realization of a certain situation.

Israel itself is booming economically. In fact, the French embargo proclaimed by De Gaulle following the Beirut raid has boomeranged indirectly in favor of Israel, Mr. Martin said. It is unbelievable to see in what short span of time this country, this nation "which is the greatest achievement of nationhood of all time," has established its own industries to replace French supplies.

Israel cannot be destroyed—it will live, Mr. Martin concluded. "This last visit impressed me more as to the vitality of this nation which is led by outstanding statesmen and is a great friend of Canada."

The Arabs only will benefit from accepting the advice of true friends to make peace. Had they agreed to the Eisenhower Plan in 1958 for the development of the Middle East, they would be in better shape today. The trouble is, they take council from those not their friends. I hope the new efforts convince them to test the road of peace, Mr. Martin added. (See related stories on page 9 and editorial on page 4)

REVIVE JEW BOGEYMAN IN CZECH PURGE

London (JCNS) - The continuing struggle in Czechoslovakia between the liberalizing elements and the hardliners within the country's Community Party, together with their Soviet allies again has brought the issue of antisemitism to the fore.

"Svobodne Slovo", the daily newspaper of the non-Communist Czechoslovak Socialist Party, devoted an entire page of its February 27th issue to an analysis of various aspects of antisemitism.

(Czechoslovakia nominally is ruled by a group of parties known as the National Front of which the Socialist Party is a member. However, the real power within the National Front - and the de facto ruler of Czechoslovakia - is the Communist Party.)

The "Svobodne Slovo" articles on antisemitism included one by a Czech philosopher, Dr. Hermach, one by the Czech writer, Ladislav Fuks (a Jew), one by a psychiatrist, Dr. Rubes, and a fourth by Vilem Hejl, described as "a member of the Society for Human Rights".

The organization of Czechoslovak writers, supported by the trade unions, oppose the antisemitism of the party headliners and Russians in Czechoslovakia as does "Mlady Svet", the Prague weekly which is the organ of Czechoslovak youth.

So far, 200 of the more than 350 people -- many of them Jews who have applied to the Czechoslovak Foreign Ministry for rehabilitation -- have been recommended for it, the Ministry has announced. Applications are being dealt with by a special rehabilitation commission within the Ministry.

The people affected are former Foreign Ministry employees dismissed and/or imprisoned after 1949 and during the Slansky trial and later ones between 1951 and 1954.

The commission's chairman has announced the names of the most prominent individuals recommended for rehabilitation. They include Professor Eduard Golstuecker, Czechoslovakia's first Minister to Israel, chairman of the Czechoslovak Writers' Association, a member of the Czechoslovak Parliament, and former vice rector of Charles University in Prague, who is now a visiting professor at Sussex University.

PAUL MARTIN AND FRIEND.-The elder statesman of the Trudeau Government again met David Ben Gurion last week in Tiberias. He reports B. G. is as alert as ever.

Commentary

by M. J. Nurenberger

GENERATION OF TRANSITION

Two addresses were heard on relevant topics during the same week in Toronto. One was by Yippie would-be leader Jerry Rubin, the other by John G. Diefenbaker.

Rubin, the pseudorebel, was cheered at the university when he told the students they were being brainwashed into believing that Communism is "oppressive and totalitarian."

"Fidel, Che, the Viet Cong, that's Communism," exclaimed the New York Yippie in a triumphant tone as though he had proclaimed truth eternal.

Another meeting, former Prime Minister Diefenbaker made clear distinction between preaching dissension and leading people into violent activity. He repeated in eloquent terms the basic tenets of our liberal tradition, that the law is here to protect freedom not from different opinions no matter how we may dislike them but from disorganizing society and creating chaotic conditions which would, in turn, spell the end of our liberties in North America.

Rubin was sensational, mod. Therefore he was given tremendous publicity even in our very earnest, morning newspaper. Diefenbaker's appeal to give the universities back the character of schools received very little coverage; for what he says is as old fashioned as the Bible and the Magna Charta.

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In my opinion, the call for making the distinction between verbal opposition to certain traditions and rules and promoting terror by a minority against the established order is the crux of the task before our generation of transition.

We live at a time when a Jerry Rubin can get away with such nonsense as proclaiming that Communism is against totalitarianism.

Not one among the two thousand students who heard him had the courage to get up and point out to this professional rabblerouser that he should bone up on his Communism. For one of the cardinal principles of orthodox Marxism and Leninism is the belief that the dictatorship of the proletaria is the precondition for establishing a Socialist society.

Today, after fifty-two years of Communism in Russia, of experiments of Socialist dictatorships in other countries, of the bloodiest terror ever seen in the process of coercing peoples into submitting to Communism, this Stalinist-Leninist faith in the legality of the dictatorship of the few against the many is not theory anymore.

Is there one sane person who would contest the fact that in many countries a democratic vote for or against Communism "by the toilers" would put an end to this "freedom" which the Jerry Rubins, the tools of Communism in our free world, would impose upon us?

Jerry Rubin and all the other intellectual halfwits have the right to preach whatever they think in a free society. Of course, they could not move on to the Kremlin or the University of Moscow to preach in that free society the virtues of Mao Tse Tung. Though we here definitely should keep free discussion open. But discussing ideas is one thing; organizing riots certainly is not the job of students.

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A university, first of all, is an educational institution. Whether or not some students like it, education begins with coercion. One does not ask a child of six if it wants to go to school; parents force it to go.

For centuries universities have been centers of debate of free expression. The more dispute, the more debate, the more discussion, the more dissension in the exchange of thought, the more profound the learning. But the moment universities become rallying centers for professional troublemakers and wreckers of our free society, they cease to be schools.

It is the duty of our responsible authorities to defend the freedom of the university, its free spirit, against the Red tyrrany which the world neo-Fascist and neo-Stalinist conspiracy would impose upon them.

We are a generation of transition, marching towards either more freedom or spiritual slavery. The law in a democracy is the defense of freedom. Obedience to the law is the condition sine qua non for the survival of our form of living.

PRAGUE TRIBUTE TO VICTIMS

Prague (JCNS) - For the first time, the largest single killing of Czech and Moravian Jews by the Nazis in Auschwitz-Birkenau concentration camps on the night of March 8-9, 1944, was officially observed in Czechoslovakia during the weekend.

The annual memorial ceremony, which was organized by the Czechoslovak Council of Jewish Communities, and the Prague and other communities, the Union of Anti-fascist Fighters held a rally and musical tribute in the Dvorak Hall of the Artists House in Prague.

The address was given by Professor Dr. Peter Celotka, the president of the National Assembly. Afterwards, with representatives of the Czechoslovak Council of Jewish Communities and the Union of Anti-fascist Fighters, placed a wreath at the memorial to the 77,297 Czechoslovak Jewish victims of the Nazis.

The gassing of the 3,900 victims of the Naxis on that single night in March, 1944, is especially remembered because they were kept for six months before their execution in the so-called "family" camp at Birkenau. It was given this name to cloak its real character from the inmates of the Theresienstadt "model" concentration camp in Czechoslovakia.

NEW TROUBLE IN POLAND

London (JCNS) - Although the anti-Jewish campaign in Poland has been muted during past weeks, it is far from over, as is shown by a recent speech by General Mieczyslaw Moczar.

The former head of the Polish security police, who is now a deputy member of the Politburo in his country, made his latest attack on the Jews at a conference of the Communist Party's district organization in Kielce.

He accused them of combining with the National Democrats (a pre-war anti-Jewish party known as the "Endeks") to denigrate contemporary Poland.

General Moczar said that the "revisionists", the Jews and the Endeks were "united in their virulent and ferocious hatred of Socialist Poland and on this level they are in agreement with each other and think identically."

There is a double irony in this statement by General Moczar. In the first place, he lumps together Polish Jews and some of their most determined enemies. Second, many former Endeks and Polish Fascists now are among his own main allies and supporters.

EL FATAH AGITATES FRENCH STUDENTS

by Fred Goldstein, JCNS Paris Correspondent

El Fatah and the Palestinians have "taken over" many French universities and a similar state of affairs is beginning to build up in the secondary schools.

At the Sorbonne in Paris, El Fatah posters are plastered everywhere. At the new university in Censier Jews have been beaten up. At Nanterre where near anarchy prevails, there have been noisy demonstrations with students shouting, "Down with the Jews."

How has this situation come about? How is it that the full weight of the experienced and well led extreme Leftwing organizations now is being exerted on behalf of El Fatah and, by extension, against not only Israel but against Jews?

The answer lies in the one word, Vietnam. The intricate network of so-called Vietnam Committees in France, which for years organized and led anti-American agitation among French intellectuals, has been officially transformed into an organization of Palestine Committees.

They exist in almost every section of French intellectual life and they suppress any tendencies towards moderation among the nonextremist and very likely pro-Israel French students. These have been borne down and smothered into silence even on such matters as the organization of studies.

Only in the Sorbonne law faculty - so far as Paris is concerned, at least - is opposition to the pro-Arabs possible; but even here it is almost macabre. Not long ago, in the law faculty courtyard, a number of propaganda stands were erected.

This is common in French universities today where the propaganda stands in the courtyards are accompanied by posters, booklets, "teach-ins" and similar activities.

At the Sorbonne law faculty on this occasion, a number of Jewish students who wanted to show how "progressive" they were manned the El Fatah stand.

The Jewish students' Front, an organization led by Betar, the Herut youth movement, also had a stand in the courtyard. But this was manned by a group of non-Jewish students wishing to help their Jewish friends.

In the secondary schools of Paris, the Comités d'Action Lycéens (Secondary School Actions Committees), Leftwing and vociferous, actively propagate anti-Israel activity. Zionism and Israel are equated with American "imperialism" and "outdated capitalist society."

The authorities do nothing. In the first place, the Government has its own troubles with the students and secondary school pupils. Then, Gaullist policy is, of course, anti-Israel, and the authorities may well be pleased that the students are spending their time and energy fighting Israel, for two reasons: this chimes with official policy; it also means that the students are being diverted from fighting General de Gaulle.

The situation at the universities and secondary schools in Paris is a major preoccupation for the Jewish public. As for the official Jewish organizations and institutions, they do not seem to know how to approach the problem.

Organized Jewish youth is trying to do something to combat the pro-Arab drive, but opinions vary as to the effectiveness of what is being done, and how much, if at all, it helps Israel's image.

There are three main facets of Jewish youth activity. First, the youth organizations as such are trying to rally Jewish students to Israel's side, but avoid direct confrontation with the "Palestinians".

Second, the "Union of French Jewish Students" led for a long time by Communists and with an ambiguous attitude towards Israel, often tries in combination with other Leftwing groups to debate the Middle East on an ideological basis.

Last, there is the Jewish Students' Front already mentioned. They are not afraid to use force when they think the occasion merits it. Recently when a group of Algerians were trying to organize a "Palestine Day" at the Sorbonne law faculty, members of the Front beat them up to such effect that three had to be sent to hospital.

The situation should not be minimized. At the law faculty alone there are 30,000 students, 6,000 of them Jews. There is little doubt that the future of French Jewry is gravely threatened. The ordinary French Jew is wondering what is being done to neutralize the threat.

DAYAN TO AID GOLDA MEIR

Tel Aviv (JCNS) - Moshe Dayan, Israel's Defence Minister, signified his readiness to serve under Gola Meir as Prime Minister.

Dayan, a contender for the office, visibly moved, told the political bureau of the Israel Labor Party: "I support the National Unity Cabinet, which is necessary in the expectations of the new fateful decisions awaiting the country."

Gahal (the Herut-Liberal alignment) seems determined to obtain new concessions in return for its continued Cabinet support, if not by a third Ministerial seat at least by an undertaking that future public declarations will not flagrantly contradict "Greater Israel" aspirations.

In general, political circles here say that Mrs. Meir is likely to follow Mr. Eshkol's line, but her refusal to consider renouncing most of the occupied territories even in the event of a formal peace, is likely to become more clearly formulated.

SABRAS READY

Haifa (JCNS) - Young sabras are beginning to make an increasing mark on Israeli political life as the era of the veterans begins to draw to a close, Maier Asher, the JCNS Haifa Correspondent writes. Nowhere is this more apparent than in Mapam, the extreme left Zionist Socialist Party, which is beginning to throw off its old ideological bonds and produce a ferment of new ideas.

This was admitted at the eleventh conference of Hashomer Hatzair, Mapam's kibbutz movement, when Mr. Meir Yaari said that most of his ideas had been defeated at the Party's convention in Megiddo last week. Mr. Yacov Hazan, one of Mapam's outstanding leaders, declared: "Our vision of a bi-national State lies buried beneath the debris of the Six-Day War."

AN EDITORIAL

SALUTE TO HOLLAND

The Rembrandt Exhibit opening this week at the Art Gallery of Ohtario is an occasion for all of us to pay hommage to the people of The Netherlands.

For centuries Holland has been known for its tradition of liberty and tolerance; for authentic culture and true civilization; for the respect of fellowman and for resistance to tyranny in all its forms.

Rembrandt, perhaps the greatest master of the Dutch school of painting, had lived for about twenty years in the Jewish quarter of Amsterdam (Amsterdam significantly had no ghetto) and left behind a gallery of Jewish portraits incomparable in their beauty and expressiveness.

Rembrandt Van Rijn was the first to paint not the caricature of the Jew but his human face. He detected the universal in the parochial, the catholic theme in the individual.

His house, in the center of Amsterdam's Jewish quarter still stands on Jodenbreestraat (the Jewish main street) as a legacy to generations.

Perhaps it was this house and what it symbolizes that inspired the workers of Amsterdam to strike against the Germans and their racial laws during the Nazi occupation. Many died in this battle for human dignity.

Today, when Israel is battling the forces of darkness conspiring against its status of equality among the nations of the earth again it is The Netherlands in the forefront of its true friends.

HOW ARAB AND ISRAELI CAN COEXIST

by TERENCE PRITTIE

THE KEY TO THE FUTURE

The problem of co-existence of Arab and Jew in the Middle East has been considerably widened in scope since the Six-Day War. Now it is not just a question of Israel "looking after" her pre-1967 3000,000 - strong Arab minority; relations between the minority and the State of Israel constitute a highly relevant indicator of what can be achieved in the field of Arab-Israeli relations in the whole of the Middle East. There lies the key to Israel's future.

In a book just published on the subject, "The Arabs in Israel", by Mr. Jacob M. Landau, the author makes it clear that in a material sense the Arab minority has derived considerable benefit from Israeli rule, but in a mental or spiritual sense it is still uneasy and often unhappy.

The reason is simply that however hard the Israelis may try to "integrate" this Arab minority, its members can never forget that the borders of Arab States are only a few miles from their doors, that beyond is the great expense of the Arab world, and that they ought - as they see it - to belong to this world. Their special tragedy is that they do not; they cannot avoid being, to some extent, outcasts.

Mr. Landau's book has made it clear that Israel's rulers have done what they can, and their single error may have been that they delayed too long in closing down Military Government in the predominantly Arab areas. The docile demeanour of the Arab minority during the Six-Day War confirmed that security regulations, which had been relaxed by slow stages, could well have been abolished before December 1966.

Israel has nothing else with which to reproach herself. Living standards have been improved in every possible way, most of all in the fields of education, sanitation and communications. Israel's Arabs have reacted by working harder and more successfully; if the rest of the Arab world were allowed by its rulers to emulate their example, the Middle East would enjoy an unprecedented prosperity.

But a puzzle remains, of what is to become of Israel's Arabs. Can they really become "Israeli Arabs" or will they remain "Arabs in Israel"? One of them went to the Belgrade conference of non-aligned States in 1960, and on returning home wrote: "In Belgrade I no longer knew who I was, a nationalist Arab loyal to his people, or a suspect Israeli citizen. The accepted concepts became confused in my mind. Only one notion remained starkly clear: that I was one of the 250,000 Arabs trusted by neither the Arab countries nor by the Israeli Government."

Here is the nub of the problem. A minority can be made to feel at home, if there is no "counter-magnet" to attract its attention and affection. A case in point is that of the Druse, who have identified themselves with Israel to the extent of serving in the armed forces and police. But Moslem Arabs not only turn their faces to Mecca to pray; they turn their ears to Cairo Radio and their eyes to Arab television programs.

The feeling that they are being discriminated against politically, socially and economically has led to political impotence, with no single "Arab Party" emerging with a clear-cut program. It has led to the frustration of the new intellectual elite, who have fallen back on an intransigent and barren nationalism, preaching a "return" to pre-1948 Arab Palestine. It has led to a kind of sullen temporary acceptance of a position which cannot be changed.

Israel has at least helped her Arabs to grow up to some extent. She has demonstrated to them how democracy works in a practical way. She has raised living standards. She has been very liberal in allowing freedom to a partly communist Arab press. It is not her fault that she has not been able to make her Arabs truly happy.

(Mr. Prittie is the Diplomatic Correspondent of "The Guardian" - Manchester.)

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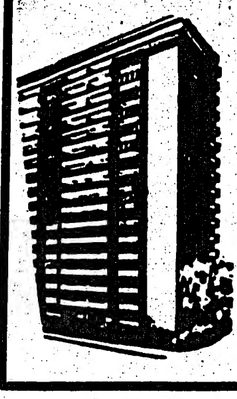

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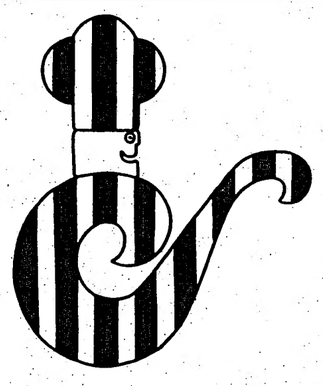

Passover menu 5729

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Soups:
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'Lifting term of limitation for murder advisable'

GERMANY AND WAR CRIMES

by GUSTAV HEINEMANN

GERMANY'S NEW PRESIDENT WITH ISRAELI MINISTER OF JUSTICE.- Gustav Heinemann (left), who was elected last week new president of the Federal Republic, with Israeli Minister Yaakov Shapiro.
Dr. Heinemann, in the article printed on this page, demands to extend the term of limitation for Nazi criminals. (This article was printed last year in The Canadian Jewish News.)

Murder is the only crime for which this country's penal code specifies one punishment: life imprisonment—deprivation of liberty for ever as a punishment and for the permanent protection of society. For this precise reason it has always seemed nonsensical to me that after twenty years have elapsed a murderer can no longer be punished if the term of limitation has not previously been invalidated by a legal action brought against the suspect.

I am not overlooking the fact that the idea of any term of limitation is based on the age-old truism that time heals many wounds and that simultaneously the passage of time makes it more difficult to unravel the truth.

I also realise that the term of limitation is not merely intended to protect criminals who have as yet gone undetected, but provides protection against prosecution and the necessity of furnishing proof for a person who is wrongly suspected long after the event, and it is also intended to prevent judges making false judgements.

However, the current penal code has established a relationship between the heaviest penalty for murder and the term of limitation applicable to the punishable deed. Hence many people have felt for a long time that the twenty-year term of limitation for a crime punishable only by life imprisonment is unsatisfactory.

As early as 1930, the penal code reform bill of the German Reichstag and, in 1953, a motion put forward by the Bavarian government with regard to the 3rd Penal Code Amendment Act envisaged that the term of limitation for murder should be extended to thirty years.

Since 1955 genocide has been regarded as a separate punishable offence and here again life imprisonment is the normal sentence. Today many people are demanding that any kind of term of limitation should not apply to genocide. I am of the opinion that there should be no term of limitation for any murder, irrespective of whether the victim is a child, a woman, a taxi driver, a prisoner or a member of a racial, religious or national minority.

Every now and then demands are voiced for the reintroduction of capital punishment and this is one of the indications of how firmly rooted in the people of this country is the need for atonement for such deeds. Just because of the inviolability of human life we intend to stick rigidly to the prohibition of capital punishment, as stated in Basic Law, but for this reason murder and genocide should not only be subject to life imprisonment: there should also be no time limit on the prosecution of such crimes.

This demand is occasionally countered with the argument that a murderer detected after twenty or more years, who has committed no further misdeeds since his original crime and has readjusted to society, no longer needs punishment because the idea of rehabilitation, which is now one of the primary purposes of punishment, becomes pointless if proceedings are initiated so long after the event.

This line of argument overlooks the fact that rehabilitation cannot be the aim of life imprisonment. However much modern criminology stresses prevention and rehabilitation as opposed to atonement and expiation, this quite simply cannot be applied to life sentences. Hence it is not paradoxical that today murderers from the Nazi period, who have since led law-abiding lives, are still being prosecuted. Exclusion from society is, in fact, the only way of dealing with a murderer.

Lifting the term of limitation for any type of murder seems to me not only advisable but necessary since the murders committed under the Nazi regime have not been exhaustively investigated. Despite determined efforts by the authorities involved, the Bundestag's expectation that by the end of 1969 preliminary proceedings would have been introduced against all possible offenders hence interrupting the term of limitation has not been fulfilled.

Public prosecutors from the Ludwigsburg central bureau have long planned to go to Moscow and this has corroborated assumptions that particularly in the Soviet Union archives are still available which it would be impossible to evaluate before the end of next year.

At any rate the public prosecutors have established that these archives contain, amongst other things, documentary proof of mass murders from German war diaries and so on. It may be that these documents could have been made available to us sooner.

However, this consideration does not negate our obligation to do our utmost to investigate these murders. To this end the term of limitation for murder and genocide must be lifted and the repeal should apply to murders which have already been committed but have not yet fallen under the statute of limitation. I have presented to the Federal cabinet an appropriate bill to amend paragraph 67 of the penal code.

In this connection the draft convention which has been put before the UN General Assembly is also important. The draft is based on the fundamental principle that murder, genocide and other crimes against humanity cannot be subject to a term of limitation.

In this draft convention is accepted demands may be made to the Federal Republic to the effect that proceedings should be reopened for crimes which have already fallen under the statute of limitation, for example manslaughter or severe maltreatment.

Such a demand would contradict our basic legal principles. It seems to me all the more essential, therefore, that the imputed "large-scale retroaction" should be anticipated by adequate legislation of our own and that murder should not be subject to a term of limitation. This is the situation in Austria, Italy, Britain and the United States.

Members of the Bundestag and lawyers have raised objections to the repeal of the term of limitation for murders already committed. However, the Federal Constitutional Court and the Federal Court of Justice decided in the fifties that the conditions affecting the term of limitation did not fall under the guarantee contained in Article 103 of Basic Law. ("An act can be punished only if it was a punishable offence by law before the act was committed.") To this extent there is no protection of confidence for offenders.

I am thoroughly aware of the major difficulties which face lawyers and judges in the investigation of murders committed such a long time ago, and these difficulties will increase in the future. The culpability of so-called penpushing offenders can, however, be established by means of documents.

Nonetheless it is unavoidable that many current and future legal actions will be suspended or will produce a verdict of not guilty. The passage of time and the consequent memory lapses and difficulties in providing evidence for all those involved make it all the more important that the basic principle of deciding in favour of the accused in the event of doubt should be scrupulously observed.

But even these considerations should not prevent us from making our contribution towards satisfaying justice insofar as human beings are able to achieve this aim.

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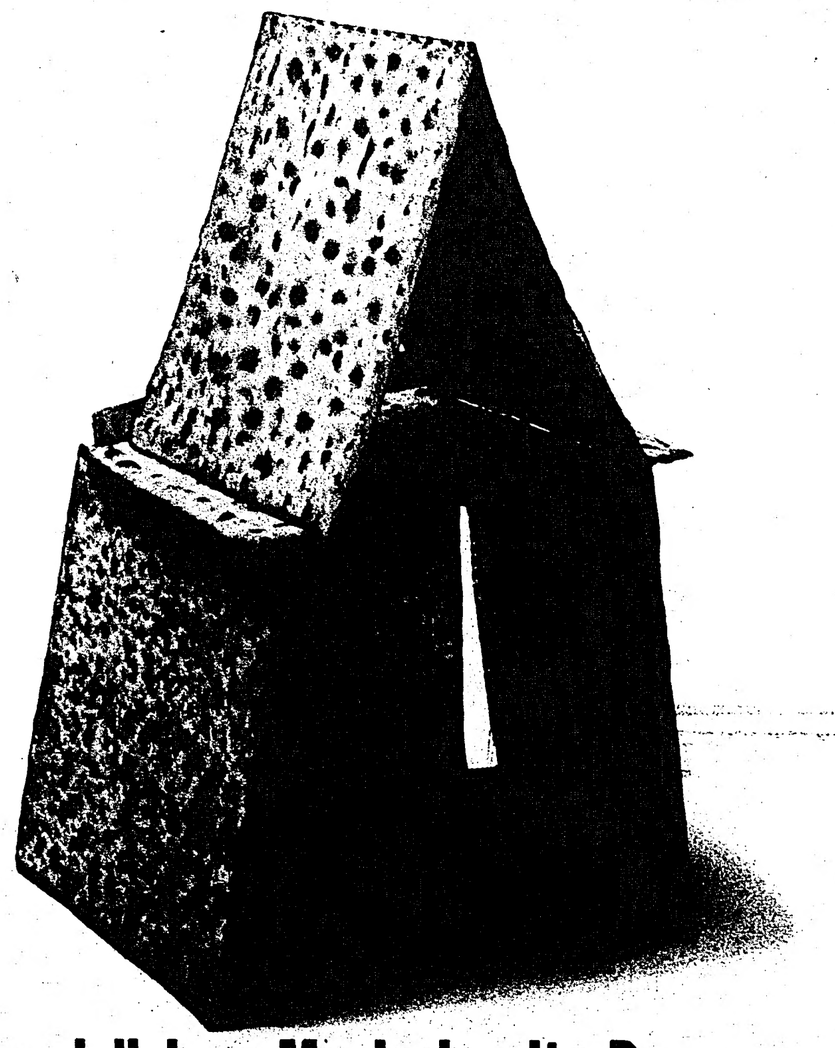

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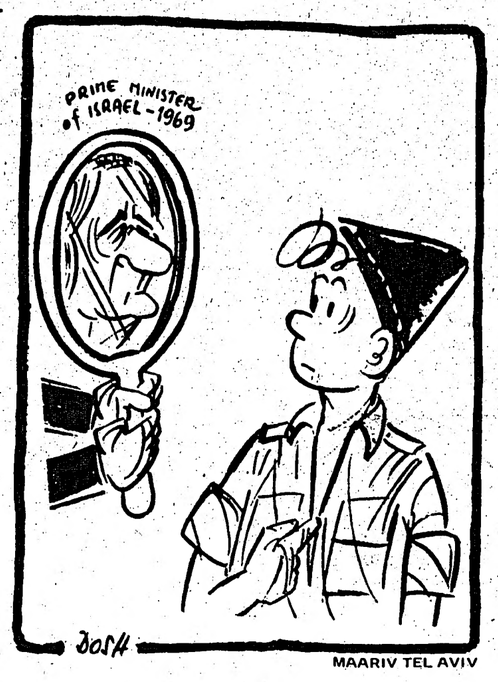


MAARIV TEL AVIV

ASK THE RABBI
a JCNS featurette

Q. Would you say that Jews will have to revise their view of the universe as a result of moon flights?

A. Following the Jewish penchant for answering a question with a question, I am tempted to reply: Is there a specifically Jewish view of the universe? Since the Copernican revolution, believers have been at pains to defend belief in the significance of the human being in God's eyes even though he can no longer be seen to inhabit a geocentric universe. On the whole Judaism has long made this adjustment without detriment to faith. On the contrary, whatever one thinks of the ethics of moon exploration (i.e., whether the huge sums of money involved could be better employed in alleviating suffering on earth) the achievements of man in this area testify both to human skill and courage and to man's indomitable spirit. The words of the Psalmist are relevant: "When I behold Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast established; what is man that Thou art mindful of him? And the son of man, that Thou thinkest of him? Yet Thou hast made him but little lower than the angels, and hast crowned him with glory and honor" (Psalms 8, 4-6).

Of course, if one thinks of God in spatial terms faith is shattered by the new explorations but it is, according to the best Jewish teachers, heretical to think of God in this physical way. When the Russian cosmonaut declared that he had been "up there" and failed to see God he was seeking to refute a view no sophisticated believer entertains. As C.S. Lewis has said in this connection, it is as if one tried to find Shakespeare as a character in one of his plays! Perhaps the questioner means that the moon has now become less mysterious. This is certainly so, and we must recognize as a result that some of the traditional symbolism attached to the moon (e.g., as representing the mystery of Israel's survival) has lost much of its power. But it is hard to see this as in any way a serious loss.

* * * *

Q. Why is it not permitted to use microphones on Sabbath in the United Synagogue?

A. When electricity first began to be used there were rabbis who argued that switching on an electric light does not fall under the heading of making fire on the Sabbath, which is prohibited (Exodus 35, 3), because the burning in the filament is non-combustive. This view was eventually rejected by the majority of Orthodox rabbis. However, it is hard to discover any valid reason why an electric current should not be varied on the Sabbath as happens in the case of a microphone. As for the sparks which may result in the machine the principle is that where such things occur incidentally and without express intention they are not forbidden. For this reason the use of microphones is allowed on the Sabbath in many Orthodox synagogues in the U.S.A. and in South Africa. In former years it was not unknown in some synagogues affiliated to the United Synagogue. Halachic authorities in Britain, nowadays, e.g., Dayan Weiss, of Manchester, are very strict in this matter and their view seems to have prevailed. It is difficult to see any objection if the microphone is switched on before the Sabbath.

NEW APPROACH

NIXON AND ISRAEL

The cynics have this to say about U.S. President Nixon's trip to Europe: it was the first such excursion by an American chief executive after an election, a kind of postelection campaign.

We beg to differ. We believe there definitely is a new approach, a new style in America's foreign policy both vis-a-vis Russia and in regard to the smaller nations more or less dependent upon the two superpowers.

First, there is the now famous, Henry Kissinger theory that we in North America--and above of all, the United States---should not impose upon any nation the philosophy prevailing in the Anglo-Saxon world. Therefore, whether true or not that Nixon meant what he said about noncoercion of allies and friends in the realm of defense of democracy, the effect is one of relaxation of tension throughout the entire world.

Concerning Israel, the President of the United States distinctly declared there could be no imposed solution by the superpowers, a solution which for months had been the proposed answer to the Middle East program by President Charles De Gaulle.

Furthermore one should not omit, when reading Nixon's statements last week, the repetition of a former declaration that any aggravation of the Israel-Arab conflict could lead to a confrontation between Moscow and Washington.

This is a clear warning to the Kremlin in the same spirit as had been Nixon's statement about Berlin.

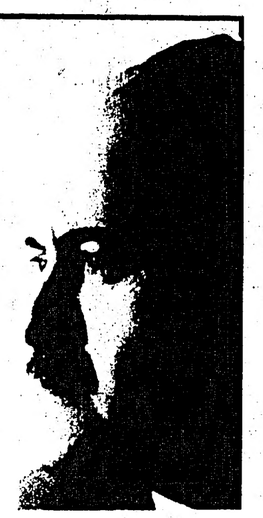
In other words, Nixon officially recognizes the professed aims of the Soviet Union to promote peace—but not a peace dictated in Moscow. There must be give and take on both sides.

At a moment when the Soviet Union, because of the threat from China, is dependent upon the goodwill of the United States, she will listen to reason.

THE TITO OF THE MIDDLE EAST EXPLAINS

THE SOVIET ENIGMA (2)

by Moshe Sneh, editor of Israel's Communist daily Kol Haam



Throughout the history of the Jewish people two diametrically opposed trends have existed within it: the trend of assimilation in the neighboring peoples - and the trend of preserving religious and national identity, the aim of the struggle for separate existence in spite of compulsory assimilation on one hand and the lure of assimilation on the other. Communist theory accepted the goal of assimilation as the progressive one and opposed the goal of preserving separate Jewish existence as being nationalistically narrow-minded and reactionary. Communist and socialist thinkers received this approach from their predecessors as far back as the days of the great (bourgeois) French Revolution when in the Constitutional Convention was declared (October 12, 1789) that: "To the Jew as a person - everything; to the Jews as a people - nothing" . . . Not only Marx, Lenin and Stalin but also Kautsky, Bauer and Renner (Springer) followed this line. Although there were considerable differences in their grasp of the national question, on the Jewish question they all had one ideological answer: the assimilation of Jews is their salvation by the forces of progress.

But objective social development in the life of the Jews did not prefer the trend of assimilation but that of preserving and strengthening national existence. In recent times there were three mighty historic events that left their mark on Jewish life:

A) the extermination of six of the ten million Jews in Europe by Hitlerite Germany;

B) the establishment of the Jewish State, the State of Israel;

C) the experience accumulated since the October Revolution concerning the solution of the Jewish problem in the conditions of a socialist regime.

Nothing is more alien to Marxism than the failure to examine theory in the light of practice, in the light of reality that has changed. Let us go, therefore, and see whether these events confirmed or denied this theory.

Even before the holocaust anti-semitism throughout the capitalist world and especially the anti-Jewish ideology of Hitlerism and the Nuremberg Racial Laws caused the differentiation of the Jews and their isolation (dissimilation). The planned and systematic slaughter of the majority of European Jews naturally increased self-awareness and the solidarity of Jews wherever they may be. Every Jew who remained alive knows and feels that he is alive only by chance - either because he was outside the area of the rule of the Third German Reich or because there wasn't enough time to put him into a gas chamber and furnace. Every Jew knows and feels that he was condemned to death only because of his Jewishness and that only by incident the death sentence wasn't carried out. Every Jew proudly bears in his heart the yellow patch with the star of David that our brothers were forced to carry on their backs as a sign of disgrace while being still alive, and as a shipping tag to the death camp. To come to this people now and advise them: "assimilate, please, forget that you were Jews, free yourselves from your Jewishness so that you will be free" - can anything more cynical and cruel be imagined? At any rate it is impossible to give our grieving people such advice in the name of communism; communism came to liberate man from alienation, not to impose it upon him and order him not to be himself.

The establishment of the Jewish state will go down in history as one of dozens similar events - the establishment of independent states in former colonial countries that liberated themselves by a struggle of peoples for national liberation on the background of the general and deepening crisis of capitalism and the collapse or its colonial system. This correct, rational scientific definition doesn't express, of course, the impression made by the establishment of the Jewish state on the emotional world of the individual Jew and the historical imagination of all Jews. And no wonder. After all there isn't any precedent in history - not a single instance - of a people establishing its political independence in its ancient homeland after 1878 years of wandering persecution and exile. In any case the tie of millions of Jews in all parts of the world with Israel was created - and this tie is personal, family, emotional, religious and national. The awakening of this approach to the state of the Jewish people among the Jewish minorities in the countries of the world couldn't help strengthening Jewish national consciousness and weakening the tendency of assimilation.

The Jews in the socialist countries have been influenced by two of the above mentioned prodigious events - the holocaust and the establishment of the State of Israel - as were the Jews in other countries, but they were also influenced by an additional factor. The socialist regime doesn't abolish national differences. On the contrary it cultivates them, develops the national individuality of every people, brings to life the popular traditions of the past, encourages the development of its language and culture, and grants it national territorial independence or at least national territorial autonomy. In this state of national crystallization the Jews found themselves an exception. In the atmosphere of national awakening among all the nations in the socialist countries it is only natural that national consciousness and feeling are aroused among the Jews also and there arises the aspiration to realize their membership in a national collective of their own. The integration of Jews absorbed in national collectives of other nations was at most only linguistic and superficially cultural but they didn't mix completely with those nations, continue their tradition, cultivate memories of the past, identify themselves with the history and distinction from adjoining nations. For that is what we are talking about - assimilation from the standpoint of national consciousness and feeling as well as spiritual and national identification - and that doesn't exist for the overwhelming majority of Jews in the socialist countries.

III.

We find, therefore, that all the three important events of our historical period have infinitely strengthened the trend of national Jewish existence as opposed to the trend of integration and assimilation, the aim of national rebirth as opposed to the aim of assimilation.

As a matter of fact, in the experience of the Soviet Union and other socialist countries there were complete episodes in which the needs and demands of Jewish reality were satisfied even though this was counter to established doctrine. It is possible to enumerate four major episodes of this kind. First, the establishment of a special governmental office of Jewish affairs at the beginning of Soviet rule and the establishment of a Jewish school system, Jewish papers and theaters - while in the field of theory denying cultural-national autonomy in principle - gave evidence of a far-reaching concern for the national needs of the Jewish minority in spite of the fact that they were a dispersed minority. This continued for the first thirty years of the Soviet regime until the axe was laid to Jewish culture and its finest creators were murdered without the benefit of due process of law. Secondly, in spite of the theoretical thesis that the Soviet regime doesn't deal with creating nations, the U.S.S.R. nevertheless occupied itself with the territorial concentration of Jews, first in the southern part of the Ukraine and Crimea and afterwards in Birobidjan which was declared an area of Jewish autonomy with chances of developing into an autonomous Jewish republic, in order to guarantee the national Jewish existence in the U.S.S.R., and efforts were even made to bring Jews there from countries outside the boundaries of the U.S.S.R. The failure of this experiment in practice doesn't detract from its importance in principle. Third, the Soviet government actively, consistently and energetically supported the establishment of the Jewish state in Eretz Israel in spite of her opposition to Zionism in principle and in giving reasons for her positive stand, the representatives of the Soviet Union in the international forum emphasized the need of the Jews for a homeland of their own, the right of the Jewish people to an independent state that will free it from dependence on the mercy of other peoples, the historic roots that the Jewish people have in Eretz Israel and the fact that a considerable part of the Jewish people linked its fate with that of Eretz Israel. Fourth, in spite of the theoretical thesis that the socialist regime abolishes the Jewish problem and the need to seek a special solution, the socialist governments helped solve the Jewish problem in their countries by the immigration of most of them to Israel (Bulgaria, Poland, Yugoslavia, Czechoslovakia, Hungary, Roumania).

Second of a series

BOOKS OF THE WEEK

by Dr. Arnold Ages

JEWISH THEME THE "IN" THING

THY DAUGHTER'S NAKEDNESS
by Myron S. Kaufmann
Lippincott. 698 pp.

Myron S. Kaufmann

In the first 350 pages of this long novel Millicent Gordon, the daughter of a traditional rabbi, struggles with the problem of her relationship to Leslie Hollander, a resident in surgery at a Boston hospital. It is temporarily resolved a little more than half way through the book when she succumbs to her friend's advances and agrees to a liaison which promises both a release from frustration.

But despite her commitment to the new morality, Millicent cannot liberate herself from intense feelings of guilt. When her young brother Charles is killed in Korea her insecurity is reinforced, especially when she discovers that Charles had sent a letter to her parents condemning her promiscuous behavor. After several angry confrontations between Millicent and her parents she decides to terminate her affair with Leslie and return home. The latter, apparently unable to go on without her, offers to legalize their union via the chupa and the wedding date is set. The day before, Leslie has a change of heart and the happy event does not take place. At the end of the book Millicent is free once again and on the lookout . . .

Myron Kaufmann is a skillful writer and his attempt to describe one of the major hangups of our time, i.e., the double standard for men and women, is a largely successful one.

But what I found wanting in this novel was Kaufman's obvious pandering to public taste by making his anti-heroine the daughter of a rabbi, hoping thereby to catch the interest of the American reader who is always anxious to find scandal in the church and/or synagogue.

Kaufmann's rabbi is, moreover, a caricature of Jewish religious leaders. There is no depth in him - his learning is superficial and his psychology facile. Although he is portrayed as a traditional rabbi, Judaism is almost an afterthought in his home. His discussions with Millicent and his efforts to dissuade her from living with Leslie without the benefit of marriage are based on philosophical, sociological and psychological principles. The teachings of Judaism are mentioned without strong conviction and form only a small part of his argument. In a way it's not surprising that Ed Gordon, the rabbi, is wary of using religious reasons to convince people - he cannot persuade even his own wife Lucinda of the validity of Judaism!

I don't know whether Kaufmann's delineation of the rabbi purposely was drawn in disagreeable colors or whether Kaufmann himself is ignorant of authentic Jewish values. Either way I was almost pleased when Ed Gordon's congregation decides not to renew his contract. In many ways the members of his synagogue are far more believable than the main characters in the book.

THE MODERN WORLD ISRAEL
by Elizabeth Nussbaum
Oxford University Press
127 ppg.

This short volume is an excellent summary of the birth, development and future of Israel. The final chapter explores the ramifications of Israel's victory in the June 1967 war. Of Israeli hopes for peace in the face of Arab intransigence Nussbaum writes: "Although they have a victory behind them, there is a touch of desperation in their hope that the 'twilight' they have been living in was the twilight of dawn not dusk."

THE ARAB COLD WAR
1958-1964
by Malcolm Kerr
Oxford University Press
139 ppg.

Those people who think that Israeli politics are complicated ought to read this account of the strife which has beset Arab leaders in their attempt to create an Arab nation. Arab charges that Zionism is a "foreign" importation appear ridiculous when one learns that the Syrian Ba'thist regime takes its philosophy from Michel Aflaq, a Paris educated school teacher who was enamored by his studies in Marxism and Communism.

EXODUS OF THE DAMNED
by Sterling Slappey
New American Library
189 ppg.

A Jewish adventurer and petty smuggler is hired by a Nazi underground group to fly a number of war criminals to South America. The Israeli Secret Service learns of this and asks him to turn over his information to the West German government. In the meantime the hero falls in love with the daughter of the organizer of the Nazi exodus. Whom will he betray? The conclusion is a clever one.

THE ARMIES OF THE NIGHT
by Norman Mailer
New American Library
320 pp.

This is Mailer's (Newsweek has called him America's greatest writer) extraordinary account of the October 1967 march to the Pentagon. But it also is far more - a stream of consciousness outpouring of Mailer's views on politics, Nazism, obscenity and literature.

the lively arts
THEATRE MUSIC & FILM
by D. COHN

* The Brotherhood, a powerful contemporary drama and a major contender for Academy Awards consideration, was produced by Kirk Douglas. Also starring in the film are Alex Cord, Luther Adler and Irene Papas.

* Goodbye, Columbus, based on the National Book Awardwinner by Philip Roth, stars Richard Benjamin, Jack Klugman and Nan Martin.

* Dyan Cannon is not interested in marriage at the moment. The ex-Mrs. Cary Grant is absorbed with her little three-year-old daughter Jennie and her work.

Though she has been linked with Ron Ely (who played Tarzan recently on TV), she insists there is nothing to it even if they know each other eight or nine years.

* Despite his fame as an actor, art is the all-powering love of Edward G. Robinson, just turned 75.

Some of his favorite paintings include a Parisian street scene by Bonnard, a silver tray and flowers by Kurt Schwitters, sausage and lemon by George Braque, a Renoir nude. Says Eddie about the nude, "This one, I think, is after the bath. When you don't know what to call a nude, you say After the Bath or During the Bath." Art to Eddie is "probably the essence an distillation of all the great wonders there are in this world.

"Somehow they communicate a greater significance. You see things you may not have been aware of. Your eye becomes more keen."

His livingroom includes a Monet, works of Degas, Vuillard, Pissarro, Picasso, Modigliani, Segonzac, Chagall, Soutine, Dufy, Rousault.

"The novice," says Robinson, "doesn't have to know much about art to enjoy it. You can look at a painting; you like it or you don't. But don't dismiss it summarily. Next time you may like it better."

Robinson, born Emanuel Goldenberg in Bucharest, came to the United States with his family at the age of ten. His father was a house builder. Eddie attended Columbia University, receiving an MA, then he got into amateur theatricals, vaudeville and plays.

Now he's in Norway and Denmark for his 80th plus film, Song of Norway, the story of composer Edvard Grieg.

* Thirty-one years ago a teen-age girl, Lya Dulizkaya, fled her native Vienna for Palestine with her parents because Hitler had occupied Austria and it no longer was safe for Jews to remain there.

Now Miss Dulizkaya, a popular Israeli musical comedy actress, is in Vienna performing in Fiddler on the Roof. Her costar is Yosef Yadin who plays Tevya. In Vienna, Fiddler is called, Anatevka, and it is the hit of the 1969 theater season.

Lya as Golde and Yosef are the toast of Vienna. Critics are more sentimental there than anywhere else.

However, what makes the musical count more than anything else is the fact that a tale of the program is presented on an Austrian stage. For Vienna still is a city of grim memories, a city where wartime guilt has not as yet vanished thirty-one years after the Nazi Anschluss, even though the Austrians nowadays tend to say they were an occupied country not a collaborator nation.

Once a great center of Jewish intellectual life -- home of Sigmund Freud, Stefan Zweig and Fritz Kreisler, among others -- now Vienna has no more than 10,000 Jews; there were 200,000 in 1938.

In this atmosphere Rolf Kutschera, director of the Theater an der Wien, conceived bringing Fiddler to Vienna at great expense for the German-language rights to the musical are blocked until next year by German producers who put it on in Hamburg and West Berlin.

When Kutschera decided to produce Fiddler this year, his friend Yoram Harel, a Vienna-based Israeli artists' manager, had the idea that Israeli stars should be brought to the city to perform.

One day last spring, Harel called Lya Dulizkaya and Yadin in Tel Aviv. She played in the Israeli version of the musical; Yadin then was singing Falstaff and never even had seen Tevye on stage.

Each reacted with a touch of soul-searching to the idea of playing Sholem Aleichem in German in Vienna. Miss Dulizkaya, whose mother had been a famous prewar singer, agreed. Yadin, 47, spoke no German until he memor-

(cont. on page 10)

KEEP SMILING

AMENITIES

A psychiatrist, who was so modern he got rid of his old fashioned couch and bought a Castro convertible, one day had an odd visitor. A complete stranger walked into his office, opened up the Castro and went to sleep. Slightly annoyed, the doctor woke him up and asked him what he was up to.

"It's cold outside and I have nowhere to sleep," was the reply.

"Oh," said the doctor. "Well, the least you could do is say goodnight."

NEW TACK

A man complained to the owner of a supermarket about the behavior of a certain clerk.

"I'll talk to him," the manager assured the customer. "After all, we aim to please."

The piqued customer replied, "Then why don't you close up for a day and get in some target practise?"

NECK EXERCISE

Abe: How's business Morris?

"To tell you the truth, Abe, it could be better."

"How come?"

"It's those small foreign cars. They've really made an impression. The city's so full of them that, whenever you cross the street, you have to look left, right and down!"

NO CRITERION

The new employee of a dress house was stopped by his boss as he entered the office. "You're twenty minutes late again!" barked the boss. "Don't you know what time we start work in this office?"

"Well, no, sir," stammered the new man. "They're always working when I get here."

Sermon for the week

COMMUNICATION

Modern North Americans seem to be possessed of a new urge; a new drive. They want to communicate. They search for effective means of communicating. The academic world has adopted an attitude to language called "logical positivism". All statements must have meaning. All meaning must be down to earth. The business world has harnessed the mathematical language of computers. Theologians have dedicated their careers to the search for "dialogue". And average men and women turn an eye suspiciously on an old friend and ask themselves: "Do I really know him? Do we really communicate, or do we just TALK AROUND all the important issues?"

The drive to communicate is looked upon as a new facet of human nature. For better or for worse, it seems nowadays to take third place after the drives for hunger and sex. The drive to communicate is a modern human obsession. It first rang forth from the pessemistic poetry of T.S. Elliot. His "The Hollow Men", "The Wasteland", or "Love Song of J. Alfred Prufrock", suggest that underneath his economic success, modern man is a hollow empty shell—and knows it. Horrified by his own vacuity, an Elliot hero sets out on a vain search to find substance in another person. "There will be time, there will be time, to prepare a face to meet the faces you will meet". To Elliot, most people were skin deep and insincere. His heros "measure out their lives in coffee spoons".

Elliot was a genius, but also he was an obsessed man, a cynic, and a HATER of the common man. McLuhan may attempt to popularize his ideas, but the fact remains that the drive to "communicate" is rooted in the pessimist's creed that the individual is a dreadfully inadequate yet terribly vain creature.

The Jewish view is, of course, completely at odds with Elliot's philosophy. For us man is created in the image of God. Man emulates His ways when he acts in the spirit of justice or mercy. Man can achieve fulfillment through numerous other methods besides communication with other individuals. For while a man can learn from another, he also can learn from himself. He can educate himself through creative reflection, as well as by analyzing past experience. Through studying the Torah man can even, as it were, learn from God.

The great Jewish philosophers of the past rarely spoke of "communication". The great task of man was not to communicate. It was to understand; to achieve wisdom; to learn the proper way to live. "Contact" with another individual was not important in itself unless it led to a good end. Traditionally, Jews do not seek thrills for their own sake, and that includes the thrill of communicating.

Z. Wolkenstein post graduate fellow
Nor Israel Yeshivah College

TO ADDRESS MEETING.- Dr. Jacob Landau, Israeli political scientist and Associate Professor, Hebrew University, who will address a public meeting next Monday evening, March 17th, at Toronto's Beth Tzedec Synagogue. Topic: Israel's Arab Community, Problems and Perspective. Sponsor is the Toronto Chapter, Canadian Friend of the Hebrew University, under whose auspices the meeting will be held. David E. Newman, Q.C., and Mrs. Jacob J. Goldstein are cochairmen of the program.

TORONTO SYNAGOGUES AND ORGANIZATIONS

DIALOGUE

Last Sunday evening the Adult Education Committee of Beth El Synagogue presented one of North America's foremost authorities on Jewish-Church relations, Dr. Frank Talmage, who addressed the audience. Dr. Talmage is on the faculty of the University of Toronto, Department of Near Eastern Studies.

Grades 8, 9, 10 attended.

BREAKFAST MEET

On Sunday, March 23rd, Brotherhood of B'nai Israel Beth David will present as guest speaker at its breakfast meeting June Callwood.

ENTERTAINED

Dave Sugar and Lorne LeBar, champions in the art of jujitsu, entertained at the father-son-daughter event last Sunday tendered by Shaarei Tefillah Brotherhood. They demonstrated effective methods of self-defense. Chairmen were Murray Frieberg, Sam Naftolin and Ben Raskin.

CELEBRATION

Ajalon Lodge will celebrate its 40th anniversary at dinner tomorrow evening. President of the Lodge is Norman Bornstein.

INDEPENDENCE DAY

Toronto will celebrate Israel Independence Day on Wednesday, April 23rd, at North York Centennial Center. Fred Ganz, Q.C., is chairman of the Yom Hai Atzmaut celebration for the Ontario Region.

BANQUET

Ontario Trade Union Council for Histadrut will sponsor a testimonial banquet to a leading trade unionist for the purpose of raising funds for a hospital in Israel. The affair takes place Monday evening, March 24th. Honoree will be George Burt, Canadian Director, United Automobile Workers. Chairman of the Ontario Trade Union Council for Histadrut is David B. Archer, president, Ontario Federation of Labor.

Patrons include: Donald MacDonald, president, Canadian Labor Congress; George Barlow, Canadian director, Retail, Wholesale and Department Store Union; Fred Dowling, pres., Canadian Food and Allied Workers; Sam Fox, manager, Amalgamated Clothing Workers; Sam Kraisman, manager, International Ladies' Garment Workers Union; Stanley Little, president, Canadian Union of Public Employees; Donald Montgomery, president, Toronto Labor Council; William Mahoney, Canadian Director, United Steelworkers; Fred Nicoll, vice president, Canadian Brotherhood of Railway, Transport and General Workers; Larry Sefton, director Dist. 6, United Steelworkers; George Watson, Canadian director, Textile Workers Union; Mike Rygus, Canadian vice president, International Association of Machinists; I.M. Dodds, Eastern director, Teamsters; Max Federman, chairman, Canadian Histadrut Trade Union Council.

LECTURE

The third lecture of the Symposia of the Jewish Family and Child Service took place last evening at Holy Blossom. Stewart Sutton first Secretary General of the Vanier Institute of the Family, spoke on: Husband and Father -- Still Appropriate?

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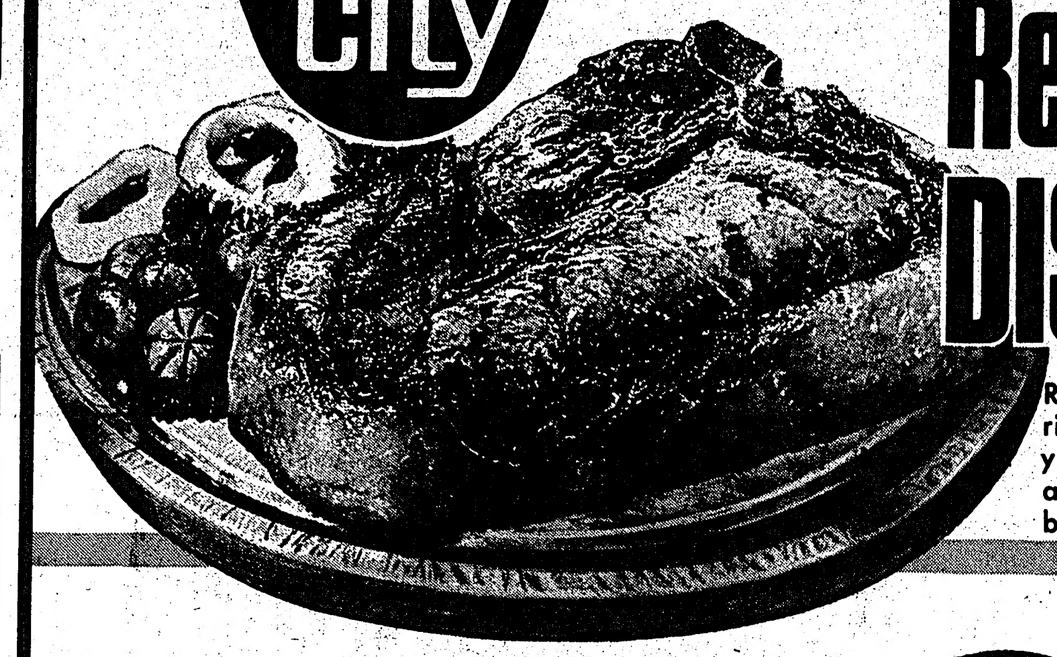

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NATIONAL BALLET

The National Ballet of Canada, at O'Keefe Center next week through the 29th of March, will present four guest artists: New York City Ballet dancers Edward Villella and Patricia McBride; Suzanne Farrell and Peter Martins of the Royal Danish Ballet currently on a year's leave of absence from that company. Martins has been dancing principal roles with the New York City Ballet during its 1969 season.

Edward Villella, described as one of the greatest dancers in the world, will dance the role of Romeo in Romeo and Juliet on Saturday, March 22nd. Patricia McBride will be his partner in the Tzchaikowsky Pas de Deux on Monday, the 24th.

At 22, Peter Martins already has been described by Clive Barnes of the New York Times as "the most promising premier danseur the Danes have produced since Erik Bruhn.

GUEST ARTIST.-Suzanne Farrell, principal dancer with the New York City Ballet, who is one of four guest artists to appear with the National Ballet of Canada during its spring season at Toronto's O'Keefe Center, March 18th through March 29th.

PROMISES TO BE A HIT

Tickets are moving fast for the four performances of Mirele Efros, starring Ida Kaminska with the Jewish Theater Company, which will be presented at the Royal Alexandra Theater Friday, Saturday and Sunday, April 4, 5, 6.

There still are those around who remember Ida's mother, Esther Rivka, the greatest Polish-Yiddish star of European theater.

ONE DAY ONLY

Israel's 20th Date of Independence, starring Joe Amar and Sarah Aviani with a star-studded cast, will perform at Eaton Auditorium on Saturday, March 22nd, 7:30 and 9:30 p.m.

There will be no matinee, for the Moroccan born Joe Amar never performs on the Sabbbath.

SPRING THAW '69 DIFFERENT

Robert Johnston Production's 22nd edition of Spring Thaw will have a new format. This year's Thaw could be subtitled: Past, Present and Future -- or Yesterday, Today and Tomorrow. It all depends on the decisions of Paxton Whitehead directing his first Spring Thaw. Something else new will be a three-act division, two intermissions.

Scriptwriters include Ray Jessell, Alan Gordon, Marain Grudeff, Roderick Cook, Earl Pomerantz; old timers like Mark Twain and Noel Coward.

Spring Thaw, after a traveling session throughout the province, will be presented at the Royal Alexandra beginning April 21st for six week.

JOINS CAST

Billy Van, nightclub and TV star, has joined the cast of the hit revue, If I Would I Could, at Theater-in-the-Dell. Jack Duffy leaves the cast sometime this month to do a BA Industrial Show across Canada.

If I Would I Could has been a sellout since the show opened last month.

HITS THE JACKPOT.- Sarah Aviani, popular Yemenite-Israeli artist, seen with Ed Sullivan on whose program she appeared. Noted for her graceful arm movements in rhythm with Oriental music, the lovely singer will appear with Joe Amar and a host of other favorite performers at Israel's 20th Date of Independence on Saturday evening, March 22nd at Toronto's Eaton Auditorium. She will be accompanied by Shlomo Rabinovitch, who was voted the best accordionist in the Israeli Army.

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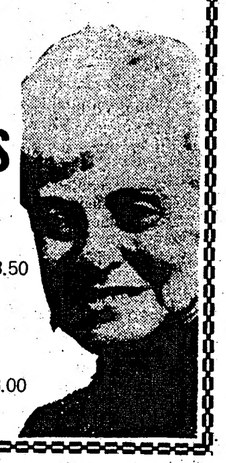

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TORONTO WOMEN'S NEWS

TEA AND FASHION

The Parents' Association, Toronto Hebrew Day School, presents its spring tea and fashion show this coming Sunday: 1:00 and 3:00 p.m., in the school auditorium. Fashions will include dresses, hats, perfume, shoes, hairstyles, flowers. Estelle Craig will commentate; Gail Klebanoff at the piano.

Patroness convenors are Mesdames A. Feldman, M. Ochshorn, N. Kaufman.

GENERAL MEET

Sisterhood of Beth El held a general meeting in the form of a luncheon on Tuesday. A panel discussion was presented: Reform Judaism--What's It All About? Rabbi B. Silverblatt served as consultive expert.

BOARD MEET

Ontario Branch of National Women's League held its board meeting last Wednesday at the Hebrew Men of England Synagogue, hosted by Sisterhood. Mrs. Robert Kay, Sisterhood president, presided.

Mrs. S. Shulman reported on the 13th annual spring conference; Mrs. C. Rotenberg spoke on Canadian Public Affairs; Mrs. J. Grossman discussed Combined Campaign.

Rabbi Emanuel Forman of Shaarei Shomayim presented a workshop: A Response to "Death of God".

The Ontarion Branch of National Women's League is the parent organization serving eighteen Conservative sisterhoods in southern Ontario with a combined membership of 5,000 women.

THEATER NIGHT

Sharon Chapter of Hadassah is sponsoring a Theater Night, Saturday April 5th, at the Royal Alexandra where Ida Kaminska will star in Mirele Efros. Proceeds for Youth Aliya. Mesdames A. Ogden and C. Davidson are convenors.

COCKTAIL PARTY

Pioneer Women tendered a cocktail party and luncheon recently. Mrs. Dvora Blanshay addressed the guests.

INTERNATIONAL DAY

The program, in keeping with Pioneer Women's observance of International Day, will raise the question, Are We Raising Children of Goodwill? It will be sponsored by the Canadian Council of Christians and Jews. Panelists are: Mrs. Molly Posen, coordinator and participant; Mrs. Jean Wayling, wife of a United Church Minister; Mrs. Cynthia Phillip, Canadian Jegro; a representative of the Canadian Indians.

OIL PRESENTATION

Two oil paintings, on a Hasidic theme, will be made to the Jewish Public Library in the name of the Hebrew Weston Charitable Services at a meeting of the organization at the Library on Tuesday. The paintings are contributed through the generosity of Mrs. Irwin Blatt, a past president.

MEETING

York Chapter, B'nai B'rith Women, will hold a meeting Tuesday evening. J. B. Salsberg will speak on the Middle East Crisis.

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HUMAN RELATIONS

THE AGE OF NON-REASON

DR. ROSE N. FRANZBLAU

QUESTION: Gambler's Anonymous has given me the strength and insight to protect myself and help my mate.

My mother, 78, is a fighting, belligerent person who cannot accept the fact that she can't live alone due to her poor vision and other infirmities. I am her only living relative, and there are many mingled emotions, as my childhood was spent amongst turbulent parents who knew no love or peace.

In the past 2 months she has been in the hospital, two nursing homes and my home on and off for three weeks. She refuses to stay in a nursing home or a home for the aged. Yet I agree with her physician that she should not live alone any longer.

My husband, whom she objects to strenuously, has been more patient and considerate. But he too feels that she can't stay with us (due to our 1 bedroom apartment and my emotional discomfort.)

I tried to give her my loving understanding, but to no avail.

ANSWER: The aged person who has had a fulfilled and satisfying life in her marriage and family relationships, will be more amenable to the idea of living in a residence for older citizens.

At the beginning, they may object and see it as a rejection on the part of their grown children. But after they have expressed their hostilities, which are basically fears, they will agree to his new arrangement for living.

But the parent who has not had a good marriage and who does not have too good a relationship with her children looks upon this move as an excommunication and a punishment for not having done a better job as a wife and mother.

Your mother's objections to your husband probably originated from his former gambling activities. But because she has not experienced the emotional and psychological benefits that you and your husband have derived from Gambler's Anonymous and the better and happier life it has made possible for you, she still has her objections and suspicions.

You may also be afraid that, if your mother moved in, your husband might move out and begin to gamble again.

* * *

IN SPITE OF ALL HER UNWILLINGNESS TO GO ALONG with your plans for her, you can be sure that your mother loves your concern for her.

Actually, living with you would be very bad for her. She would sense the tension and discord she is creating between you and your husband, and you could not possibly giver her the physical care and medical attention she will need more and more in the coming years.

It may take a little time, but the loving understanding that you give your mother will in the end bring her around. She must see and feel that your determination to do what is best for her will not change, and that her refusal will be of no avail. It is this firmness on your part that will allay her fears and give her the strength to make this move.

MENUHIN TO PLAY IN PRAGUE

Prague (JCNS) - Yehudi Menuhin will play in a concert here on March 15 in aid of the S.O.S. organization's village for abandoned or socially deprived children. It will be his first concert in the city for many years.

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DESSERT
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CANTALOUPE AND FRUIT SALAD
LEMON MERINGUE PIE
CHERRY SPONGE DESSERT CAKE
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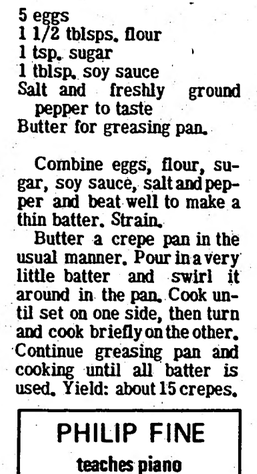

EMOTIONALISM.-Fall of Orfeus, an oil by Tibor Kovalik, one of three Slovak artists whose works are on exhibit at Toronto's Gallery of Fine Art. Preview is tonight. The Fall of Orfeus depicts the pressure of hatred and Communism effecting the freedom and humanity of Orfeus which symbolizes that freedom.

Recipe

EGG PANCAKES

5 eggs
1 1/2 tblsps. flour
1 tsp. sugar
1 tblsp. soy sauce
Salt and freshly ground pepper to taste
Butter for greasing pan.

Combine eggs, flour, sugar, soy sauce, salt and pepper and beat well to make a thin batter. Strain.

Butter a crepe pan in the usual manner. Pour in a very little batter and swirl it around in the pan. Cook until set on one side, then turn and cook briefly on the other. Continue greasing pan and cooking until all batter is used. Yield: about 15 crepes.

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PSYCHOLOGY

by Ruthie

Nu, so now already I don't know. Can you beat it? You hear plenty while the kids grow up. And you swallow because you're fed up arguing. But for top khutzpa (nerve), how do you like the latest?

"Ma, you don't know psychology."

Maybe we didn't use that fancy-shmancy term, but what was it when Mama, her mother and her mother's mother stretched out the hand and gave that special brand of psychology right where it hurt most? No questions, no anything. Just a frosk (smack) you still feel whenever you think of it. And, the most important thing, it worked. You learned to respect.

Another thing you also learned - the sting of a swift crack. So you decided you'll be modern to your offspring. You won't strike. You'll reason. That's the right way. Just one look from you and they'll tzitter (tremble).

Ha! So they have the gall to say, "You don't know psychology." On answering back they're experts.

* * * *

Sometimes kids do something, you can bust. Nu, you don't want to hit. So you yell. After all, if you don't let off steam somehow, the goll ken plotzen (gall can burst).

So what happens? Just when you think you're getting somewhere, your eldest, the big shot, chimes in,

"Don't yell. He'll get a complex."

Complex. Another word a good one. Mama maybe knew of the word, complex? And Papa, maybe, worried about it? A nekhtigen tug (yesterday's day).

Any argument, no matter what it was, ended up with, "Go out in the world! Find a job! Know how it is to make a dollar!"

Believe me, there was no time to develop the luxury of a complex.

Now you have to handle the small fry with kid gloves. Sensitive they are, thanks to you. You don't toughen them up with a good smack or two, so they get a complex if you raise your voice above a whisper.

* * * *

I remember an incident when I was a youngster. We had our weekly arithmetic test. And I had to have my paper signed. You can imagine how well I did. Nu, a mathematician I'm not. So I have other assets.

When it came to something like signing a paper or a report card, Mama passed the buck to Papa.

The closest she got to psychology was, she wouldn't hit but she'd say, "Just you wait." And every word was punctuated. "Wait till Papa finds out." And we foolishly prayed she'd forget whatever it was she wanted to tell Papa by the time he got home from work.

Having to sign papers brought out the best in Mama. She'd straighten up to her full height of five feet, speak softer than usual and firmly state, "Let Papa have the pleasure."

She didn't hit us. She didn't lay a finger on us. But knowing what was in store after that somber threat, we preferred Siberia to Papa's touch.

I was ten years old. There I was with a test paper to sign. And it had to have Papa's signature.

Nu, Papa had an easy handwriting. I'd copy it. The teacher wouldn't look too hard.

Well, what do you think? The next day Teacher forgot to ask for the signed paper. That bothered me. After all the trouble I took to make my signature look like Papa's, she had a nerve not to ask for it. So, stupid me, I reminded her.

She took one look and said, "Ask your father to call me up."

That's all I needed! I really began to worry. I went home and told Mama. But I didn't want her to jump so for protection I brought home a friend. So I wasn't embarrassed right away. She only politely scared me by saying I was growing up to be a delinquent; she ought to call the cops; they'd put me in a reformatory. That was her brand of psychology. She didn't hit.

When she had the chance to tell Papa I forged his signature I don't know. Just all of a sudden I found myself sprawled under the table. Mir nisht, dir nisht (not me, not you), without a single word, I got a djukh (punch) on the head, I thought my skull would split.

Believe me, I was cured. I never tried that stunt again. And I'll never forget that "assault" as long as I live.

But I still wonder whose psychology I'd rather have. I love them both.

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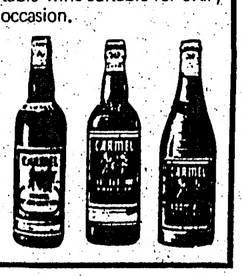
Adom Atic
This burgundy-type, clear, ruby-red wine is deliciously dry...excellent with steaks, roasts and other hearty dishes. Serve at room temperature or slightly chilled.

Carmel Rosé
A pink sparkling semi-dry table wine suitable for every occasion.



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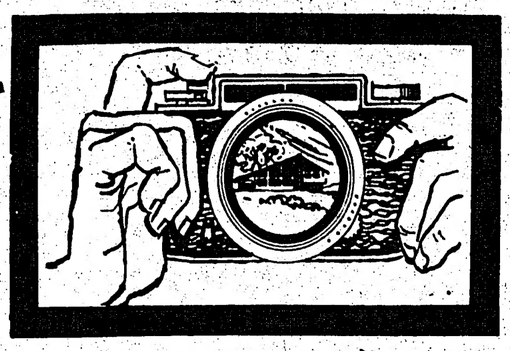

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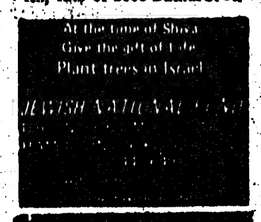
ANAPOLSKY, MYER - On March 2nd, late of Montreal.
BERNSTEIN, JOEL - On March 1st, late of 4840 Dornal Ave.
BOOKLISS, DAVID - On Feb. 24th, late of 4294 Prince Charles Ave., Chomedey.
BORDOFF, BERTHA - On Feb. 26th, late of Montreal.
BUDNER, MOTTEL - On Feb. 24th, late of Montreal.
FELGAR, NATHAN - On Feb. 25th, late of Montreal.
ITEL, ABE - On Feb. 27th, late of Montreal.
KAUFFMAN, REUBEN - On Feb. 27th, late of 5500 Beaminister Place.
LANG, LAZARUS - On March 2nd, late of Montreal.
LINET, ISSIE - On March 3rd, late of 5187 Grand Blvd.
MORRIS, FREDA - On March 3rd, late of Montreal.
ROSEN, GOLDIE - On March 2nd, late of Montreal.
THAU, ESTHER - On Feb. 26th, late of 390 Cote Vertu, St. Laurent.
WIGDOR, ANNA - On March 3rd, late of Montreal.
WISEMAN, GUSSIE - On March 2nd, late of Montreal.
ZEMEL, ISAAC - On Feb. 26th, late of 6275 Northcrest Place.
ZWANETZ, ITA - On Feb. 26th, late of 4010 Kent Ave.

TORONTO OBITUARIES

ALBRIGHT, BELLA - On Feb. 12th, late of 456 Lawrence Ave. W.
BECKER, ELIZABETH - On March 5th, late of 640 Roselawn Ave.
FOGEL, FRANK - On March 6th, late of 6000 Bathurst St.
GOLDSTEIN, SYLVIA RUTH - On March 6th, late of 267 Raywood Dr.
KADISHEVITZ, SAM - On March 5th, late of 103 Borden St.
MILLER, SAMUEL - On March 4th, late of 4415 Bathurst St.
MOSKOFF, ESY - On March 9th, late of 109 McGillivray Ave.
POSNER, DORA - On March 2nd, late of 35 Ilm Grove.
ORSENBERG, SARAH - On March 5th, late of 113 Claremont St.
WOOLF, SHERMAN - On March 6th, late of 371 Joicey Blvd.
SMITH, HARRY ISAAC - On Feb. 20th, late of Fonthill, Ont.
SOLOWAY, ROSE - On March 6th, late of 3560 Bathurst St.
WOLCH, FRED - On March 4th, late of 2603 Bathurst St.



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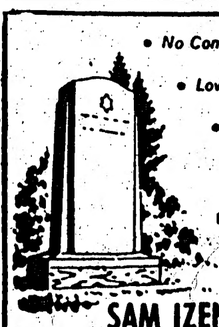
Siyum Mishnayot (studied daily) in memory of Kdoshei Zlotzov and District will take place at 5:00 p.m. The Sendah Shlishit to mark the Siyum is given by Mrs. Eva Marder and Mr. and Mrs. Harry Marder following Mincha
Everybody welcome
E. Reiter, Pres.

MAURICE AMZALAG, 41, on Monday, March 10, 1969, late of Rabat, French Morocco. Devoted son of Anna and the late Benatar; beloved brother of Suzanne (Mrs. Alex Hecht, Toronto) and Clotilde. Interment in Rabat.



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ISRAEL BONDS CAMPAIGN STARTS IN TOP FORM.-The 1969 International Israel Bonds campaign was officially launched recently at a conference at the Fontainbleau Hotel in Miami, with an unprecedented initial Bonds sale amounting to $61,124,000. At a dinner preceding the conference, Alex and Harry Rubin, general campaign cochairmen of the Toronto Committee, State of Israel Bonds, were guests of honor.
Congratulating the brothers are (left to right): Norton Cooper, chairman, Financial and Investment, Community Division, Toronto Committee, State of Israel Bonds; Samuel Rothberg, national campaign chairman, U.S.A.; Louis H. Boyar, chairman of the Board of Governors, U.S.A.; Alex Rubin, honoree, 1969 general campaign cochairman, Toronto Committee, State of Israel Bonds, and 1969 Golden Trustee; Zeev Sharef, Minister of Finance, State of Israel; Harry Rubin, honoree, 1969 general campaign cochairman, Toronto Committee, State of Israel Bonds, and 1969 Golden Trustee; Arthur Weinstock, 1969 Trustee. More than $2 million were subscribed by the 400 Canadians present.

THEATER IN TORONTO
by Barbara I. Pearl

Rumpelstiltskin: a whopping hit

Before my young companion and I set out to see Rumpelstiltskin---that favorite fairytale dressed in mod garb, studded with music, by the ingenious twosome Diane Stapley and Ron Chudley, at the Colonnade Theater---I tried briefing him on what it's all about.

"Oh," came from this sophisticated five-year-old, "you mean Rumpelstiltskin whose touch turns everything into gold..." Further words were superfluous.

Nevertheless no one, I daresay, was prepared for some of the delightful twists. For who would dream up a Rinkelstiltskin (Richard Ayres) who could produce asparagus quicker than one could pronounce his name? And how the little ladies, all under ten, sighed romantically at the sight of the handsome prince (Allan Royle) and the pretty miller's daughter (Donna Shenman) who would become queen!

Ah, but the Queen (Joyce Gordon), the Prince' mother! How everyone shivered when she threatened the frightened Melinda (the miller's daughter) with banishment if she was unable to turn straw into gold. And when she did (to be accurate, it was Rump and Rink who effected the transformation), the Queen hardly could believe her eyes. She wore the sternest expression and ranted on and on.

But does anyone think the Lilliputian audience was scared? This Queen was a nice witch and she was booed like a Cool Whip commercial.

And what do you think gave the Queen back her once-upon-a-time sweet disposition? The asparagus, of course, that Rinkelstiltskin produced by his magic words. For the Queen loves asparagus.

Thus the day was saved when Melinda was able to guess Rumpelstiltskin's name and the Queen became actually human---not to forget that the Prince married Melinda who was then the new Queen.

Frustration: My five-year-old who jabbers incessantly at home refused to open his mouth; he wasn't carried away into participating in the action. He kept staring at his pretty, little classmate from Willowdale whom he spotted in that capacity-filled bedlam.

IN CHILDREN'S HIT MUSICAL.-Kenneth Wickes (top) as Rumpelstiltskin, Allan Royle (left to right) as The Prince, Donna Sherman as Melinda, Richard Ayres as Rinkelstiltskin, Joyce Gordon as The Queen and Jack Medhurst as The Miller, in Toronto's hit production of Rumpelstiltskin, now playing at The Colonnade.

Andorra: not really an illusion

Andorra is a mythical country yet the problem it presents unfortunately has basis.

When Max Frisch, now making his home in Switzerland, wrote Andorra--which was presented last weekend at Ryerson by the Ryerson Drama Workshop --- he probably had in mind to portray antisemitism at its worst in order to jolt those not too sympathetic towards another's view.

Andorra is a country, a figment of the imagination, where an inhabitant raises his son as a Jew. Thus this Jew, Andri, assumes the petty, Shylock-type habits atributed to him. He can't shake off his shackles no matter how he tries; the townsmen won't let him. Nor can outsiders enter to redeem anyone.

When the supreme test comes, the task of finding the person responsible for stoning another, it is the Jew who ultimately is the scapegoat---and is killed.

All in all, Andorra is a drama which leaves one heavy at heart and, notwithstanding the fact that this particular presentation leaves much to be desired, it reveals the ugly picture of bias and prejudice still prevalent in an "enlightened" world.

LITERARY PRIZES AWARDED

London (JCNS) - Two Americans, one Israeli and one Dutchman are the recipients of the annual literary Remembrance Award of the World Federation of Bergen-Belsen Associations. Each award - given for excellence and distinction in literature of the Holocaust - carries a cash price of over 1,000 pounds.

The awards for 1968 were announced in London Monday following the deliberations of an international jury under the chairmanship of Mr. Elie Wiesel, the writer, who is himself the holder of the first Remembrance Award for 1966.

Mr. Josef Rosensaft, president of the federation, told journalists at a special conference at the Foreign Press Association, that the award for 1968 had been accorded, separately, to four Jewish writers:

Mr. Chaim Gnade, of New York - the 58-year-old Vilna-born Yiddish poet, for his writings on the Holocaust, of which, he himself is a survivor; Mr. Arthur W. Morse, of Boston, author of the "While Six Million Died" - a study in American (and British) apathy; Professor Jacob Presser, of Amsterdam, whose works include "The Destruction of Dutch Jewry"; and Mr. Stanislaw Wygodzki, the 62-year-old Polish poet and novelist who left for Israel two years ago and is himself a survivor of Auschwitz and Sachsenhausen camps.

In addition to the four Remembrance awards the jury conferred a special citation on the distinguished American writer, Mr. Meyer Levin.

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Nixon: "We had encouraging talks with the Soviet Envoy."

THE U.S., ISRAEL AND THE ARABS

The $64 question of international diplomacy—will Nixon surrender to extremist Arab blackmail—has been answered last week—by the President himself and by two editorials in the New York Times, which reflects U.S. policy.

As the exact text of Nixon's Middle East statement was not picked up by Canada's daily press, we are publishing the relevant paragraphs in full.

This week Israel's Foreign Minister Abba Eban begins his Washington talks with President Nixon.

Following is the official transcript of Mr. Nixon's historic statements on the Middle East on March 4th, 1969.

Q. Mr. President, can you tell us whether or not - as a result of your talks with President de Gaulle and other government leaders in Europe whether you are now encouraged on the prospects for maintaining peaceful conditions in the Middle East?

A. One of the tangible results that came out of this trip was substantial progress on the Middle East. Now, what that progress will be and whether it reaches an eventful settlement - that is too early to predict. But I know that when I met with you ladies and gentlemen of the press at an earlier time, the question was raised as to the four-power talks, and there were some who thought that I, and this Administration, was dragging its feet on going into four-power talks.

Frankly, I do not believe the United States should go into any talks where the deck might be stacked against us. Now, as a result of the consultations that we had on this trip, the positions of our European friends - the British and the French - are now closer to ours than was the case before. We have a better understanding of their position - they have a better understanding of ours.

And also, we have had encouraging talks with the Soviet Ambassador - the Secretary of State and I have both talked with the Soviet Ambassador - with regard to the Mideast. We will continue these bilateral consultations; and if they continue at their present rate of progress, it seems likely that there will be four-power discussions in the United Nations on the Mideast.

Now I should indicate also that limitations of such discussions, and what can come out of them. The four powers - the Soviet Union, the United States, Great Britain and France - cannot dictate a settlement in the Middle East. The time has passed in which great nations can dictate to small nations their future, where their vital interests are involved.

This kind of a settlement that we're talking about, and the contribution that can be made to it, is limited in this respect. The four powers can indicate those areas where they believe the parties directly involved in the Mideast could have profitable discussions. At the present time they're having no discussions at all. And second - and this is even the more important part of it - from the four-power conference can come an absolute essential to any kind of a peaceful settlement of the Mideast, and that is a major-power guarantee of the settlement.

Because we cannot expect the nation of Israel, or the other nations in the area, who think their - the major - interest might be involved, we cannot expect them to agree to a settlement unless they think there is a better chance that it will be guaranteed in the future than has been the case in the past.

On this score, then, we think we have made considerable progress during the past week. We are cautiously hopeful that we can make more progress and move to the four-power talks very soon.

Q. Mr. President, on the basis of your conversations, can you foresee a condition under which the Israelis and the Arabs could sit at a negotiating table?

A. Not at this time. No, I think we have to recognize that we're far away from the time when the Arabs and the Israelis can sit at a negotiating table.

But I believe that by the time we very carefully go down this road of bilateral consultations first - four-power consultations - and, incidentally, we're going to consult with the Israelis when they come here - Mr. Eban is going to be here - there will be, I am sure, consultations on the other side as well.

I think that when we complete our course of action and come up, if we can, with a four-power recommendation for proceeding, that then it might be possible to bring both sides to a conference table. That is our hope.

NIXON ON THE MIDDLE EAST

The outlook for major power action to bring movement toward peace in the Middle East was brightened considerably by President Nixon's report. Though he avoided predictions that Israel would soon be sitting down opposite the Arabs in direct talks, he provided hope for a break in the stalemate by reporting "substantial progress" toward reconciling the views of the Western nations and by terming "encouraging" his talks with Soviet Ambassador Dobrynin.

Mr. Nixon also performed a useful service by emphasizing that the Big Four would seek no imposed settlement. Their proper function is to back up United Nations envoy Jarring in creating a setting for direct negotiations and in guaranteeing whatever settlement is eventually arrived at. That guarantee is of particular importance because the fighting of June 1967 was triggered by a breakdown of the peace established in 1956.

The tone of the Nixon remarks should bury the clumsy hints of a major change in American policy toward the Middle East that stemmed from former Governor Scranton's mission before the new Administration took office. By criticizing the Soviet Union's rearming of the Arab states and stressing the dangers of stoking the "fires of hatred that exist on the borders of Israel," the President made emphatic this country's continued support of Israel's right to exist.

The perils in the Mideast remain undiminished, but the long impasse over a beginning toward peace seems a little closer to resolution.

N.Y. Times, March 6, 1969

MRS. MEIR AND MIDEAST PEACE

The probable selection of Mrs. Golda Meir as interim Premier postpones a showdown in Israeli's leadership struggle until next November's election. What is of world concern is whether it also postpones for eight months any possibility of fruitful negotiations for a Mideast peace settlement. That question gains urgency as a result of the "cautious conclusion" President Nixon voiced last night that the Soviet Union is genuinely interested in aiding the search for peace in the Mideast, as are the United States, France and Britain.

The impending election undoubtedly will make it difficult for the next Israeli government to take unpopular decisions. Public opinion in Israel gives every sign of being more intransigent about compromise with the Arabs than is most of the country's responsible leadership. And concessions going beyond any Israel's leaders now are prepared to make probably will be required to achieve a settlement.

However, any government would face this problem, including that of Levi Eshkol, had he lived. An interim government headed by a young Premier serving for the first time - such as Acting Premier Yigal Allon or Defense Minister Moshe Dayan, the two chief contenders - would probably be little disposed to risk its future by exploring compromise solutions before the elections and thus providing possible ammunition to its political foes. On that basis, Mrs. Meir whose ambitions for permanent leadership - at 70 - can be considered minimal should be at least a little freer to move into useful negotiations if there is any promising initiative from the Arab nations or Jarring mission.

As Israel's Foreign Minister for a decade and the foremost leader of its dominant United Labor party, Mrs. Meir ranks among the country's most prestigious political figures. Strong-minded and much more decisive than the late Premier Eshkol, it is conceivable that she would be capable of reacting courageously to any worthwhile opportunity for advancing peace. Others might go along, pleased to have her take the responsibility for hard decisions they would prefer to have out of the way before assuming power.

The present stalemate, as former Under Secretary of State Eugene Rostow has just noted, is substantially of Egypt's making. Cairo publicly accepts the United Nations Security Council resolution of November 1967 as a "package deal." But Mr. Rostow correctly points out that it has held back from implementing the provision "requiring it to make an agreement establishing peace," nor has it accepted "any practical procedure for reaching such an agreement with Israel."

President Nasser's expressed hope is that the Nixon Administration will repeat the Eisenhower policy of 1957 and force Israel's withdrawal without a true settlement. But that arrangement led to the 1967 war and Washington is unlikely to fall into the same trap.

Ambassador Jarring is right to begin in Cairo today his renewed effort on the ground to find the basis for a settlement. If Israel's new government is to face up to the difficult territorial choices it must make to achieve a settlement, a convincing offer of a lasting peace will have to come from Cairo first.

N.Y. Times, March 5, 1969

DAYAN AND EL FATAH: NO TALKS

by Israel Neumann, JCNS correspondent

Tel Aviv (JCNS) - Moshe Dayan, Israel's Defence Minister, has never authorized anyone to suggest a meeting between himself and Yasir Arafat, the head of El Fatah and chairman of the Palestine Executive Committee, which was set up in Cairo to unify terrorist activities against Israel.

However, a leading West Bank Arab, with important interests outside Jordan and in permanent contact with Mr. Dayan, met Arafat and, on his own initiative, suggested a meeting between the two.

There are reasons to believe that Mr. Dayan would not rule out a meeting with the El Fatah leader if he were to be included in a delegation of responsible Palestinian leaders which made a formal request for talks with Mr. Dayan, and if three preconditions were accepted:

An undertaking by El Fatah to respect the ceasefire agreement pending a peace settlement; permanent renunciation by El Fatah of terrorist activities; and recognition of Israel's existence as a sovereign State.

DESTRUCTION THE AIM

The West Bank Arab notable asked Arafat to consider a meeting with the Israeli Defence Minister to discuss peace. He pointed out to the El Fatah leader that the situation on the West Bank of the Jordan was fundamentally different from that on the East: the West Bank remained inhabited by Jews and Arabs who, though ceaselessly under attack, continued to tend their fields, while the East Bank was becoming a desert because of the panic exodus of the local population.

Arafat replied that he could not care less how many peasants left their villages and became refugees, as long as the exodus strengthened El Fatah's image and supplied it with manpower.

He would not meet Mr. Dayan or any other member of the Israeli Cabinet, his aim being the destruction of Israel and not peace with it.

Mr. Dayan told part of this story last week to a correspondent of the Paris newspaper "Le Figaro," in an off-the-record conversation.

The newspaper sensationalized the story, which became garbled in the process. The Arab press jumped on the "Le Figaro" version to claim that Arafat had cold-shouldered an approach from Mr. Dayan.

In any event, there is no question of the Defence Minister meeting Arafat while the Israeli coalition Government remains in power and Gahal, one of its main constituents, remains vehemently opposed to any contacts with El Fatah.

But indirect contacts with Arab Governments and El Fatah through Palestinian Arabs are likely to continue and changed circumstances could, one day, bring about a direct confrontation between Mr. Dayan and the terrorist leader.

"Piccolo," Trieste

WAR COLLEGE—"Israeli aircraft can be classed as civil or military. The military are best left alone."

KISSINGER: EL FATAH ROLE

One of the many "situation papers" recently ordered by Dr. Henry A. Kissinger, the special assistant to President Nixon on foreign affairs, so as to enable the White House to examine "all the options" in the Middle East, suggests that the United States should initiate official contacts with Arab terrorist leader and advocates that El Fatah should be invited to take part in talks with Mr. Gunnar Jarring, the United Nations special envoy.

"El Fatah is where it's at," a State Department Arab affairs expert told our correspondent. "They have the revolutionary momentum - in fact, they are the only dynamic factor in an otherwise stagnant situation - and public opinion is behind them.

"Arab Governments have neither momentum nor popular support. It is not that Arab leaders like Nasser admire the terrorists - they are threatened by them. They must accommodate the terrorists or out they go."

BEHIND CLOSED DOORS

This line of argument, only advanced so far behind the tightly closed doors of the State Department, has been given a public airing in "The Washington Post" which has called for "a new approach to the Arab terrorists" and argued that "it makes no more sense to exclude them from considerations, and discussions, affecting a settlement than to exclude the Vietcong in Vietnam."

A general view among United States experts is that, since the Six-Day War, both the Arab Governments and Israel have been frozen in their positions, that both are frustrated about the lack of progress toward a settlement and that terrorism is the only development that has occurred.

"The Washington Post" reflects the views of many in the State Department with its recommendation of a "broad approach to Arab terrorism" and "steps to remove the problem from the exclusive concern of Israel."

ISRAEL'S LIGHTER SIDE

by Ephraim Kishon

COMING OF EL MORGANA

"You Israelis simply refuse to understand that no country can be held responsible for the terror gangs operating in it."

"If they wanted to, they certainly could . . ."

"You Israelis have unreservedly adopted the doctrine that the Arabs understand only the language of brute force."

"Well, it's a fact that every time . . ."

"How do you visualize permanent peace in this area with you carrying out such satanic acts of aggression against your neighbors?"

"If they start it, we simply . . ."

"I beg your pardon, it's enough for some secret group to carry out an act of sabotage against you, and you immediately embark on full-scale military retaliation, quite out of proprtion to anything, and then you are flabbergasted when the whole civilized world condemns you."

"As a matter of fact, in Athens . . ."

"A couple of miserable terrorists, that's all! And who carried out your retaliatory blow in Beirut?"

"El Morgana."

"See? On the part of the Arabs, it was only El Fatah . . . what did you say?"

"El Morgana."

"What's El Morgana?"

"A secret organization operating in Israel."

"Never heard of it."

"Well, it's a secret. Tens of thousands of Hebrew freedom fighters belong to it, and they took an oath on Rachel's grave to liberate King Solomon's empire from the Arab conqueror."

"They are outlawed, aren't they?"

"Of course, they are! The Government is fighting these fanatics with all the means at its disposal. Unfortunately however, it is a fact that the people support El Morgana, and even world Jewry donates considerable sums of money to it. They run underground training camps, organize secret fund drives through newspaper ads, and on Fridays mount secret demonstrations on the main streets, with banners and brass bands and loudspeakers blaring 'Death to the Arab conqueror!'"

"And the police?"

"Are powerless. El Morgana has literally taken over this hapless country. It has penetrated the highest circles, its arm reaches everywhere. Anyone daring to touch El Morgana is endangering his life. They don't give a damn about the law, they don't pay income tax. They buy at the Naafi. They strut about in army uniforms, sit at G.H.Q., give orders left and right . . ."

"What anarchy!"

"Telling me? They do what they please, those freedom fighters! When not long ago they decided to whoop up Beirut airport, the authorities had two choices: get entangled in a blood-drenched civil war, or permit them to try that rash action. The Cabinet held meeting after meeting, and in the end decided to give in to them."

"Why?"

"It seems that all the Cabinet members belong to the group, or to quote the late Eshkol: 'As a matter of fact, all of us here are El Morgana!' So they grabbed helicopters and over-reacted . . ."

"You mean to say it was not the Israel Army . . .?"

"Of course not. El Morgana did it all by itself. Private enterprise."

"Then why didn't you say so at the U.N.?"

"Because we're idiots, that's why."

Letters to the Editor

CANADA ISRAEL TRAVEL

Dear Editor:

The editorial in the supplement of The Canadian Jewish News (Friday, February 28th) concerning a direct route from Toronto to Israel made an impact in my family.

We travel whenever we can and naturally take the children during the holidays. So you can imagine the luggage this necessitates. If for no other reason, eliminating the change of planes on a single trip would make life a lot easier.

Most important, the thought of less inconvenience there and back would influence more people to contemplate a trip to Israel at a time when we must show the world nothing can stop us from supporting the country through tourist trade as well as in other ways.

F. Goldman
Toronto

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Zweig's trial and error

By Eric Gottgetreu

I still vividly remember the day in 1934 when I met Arnold Zweig in a Jerusalem Street. He was then almost 50.

Though his roundish face showed signs of the ordeal he had gone through in the last year of flight and exile, he appeared relaxed. He showed a healthy curiosity about the various landmarks which he pointed out inquiringly with his cane. He seemed content to have found "home" at last.

That morning he had just returned from a visit to the British High Commissioner, Sir Arthur Wauchope, who had invited the German-Jewish writer to talk to him about his experiences in Germany, his personal and literary plans and on some literary problems in general.

Arnold Zweig had settled on Mt. Carmel. He believed for good.

And he had told this to the High Commissioner who, in his characteristic gentle manner, had extended a very warm welcome to the writer.

It seemed quite natural at the time - about a year or so after the beginning of the Third Reich and the burning of the books, including those of Arnold Zweig, by the Nazis - that the writer should choose Palestine as a place of permanent settlement and not only as a refuge. True, much of his fame which was by then already international, was based on his "general books" such as the impressive anti-war novel "The Case of the Sergeant Grischa" (which, incidentally, the High Commissioner knew thoroughly as it had turned out), on his pre-World War I "Novellen um Claudia" and on a good number of well-told short stories. However, an essential part of Zweig's writing up to then was actually concerned with Jewish subjects. In these he always whoed a very distinctive Jewish national and Zionist outlook, in sharp contrast to most of his German-Jewish or Austrian-Jewish contemporaries including writers such as Jakob Wassermann, Emil Ludwig, Alfred Doeblin, Lion Feuchtwanger and Stefan Zweig (no kin) - to name only a few.

In a way, Arnold Zweig was almost obsessed by the Jewish problem - though, of course, he felt not only Jewish and anti-Jewish group reactions which created this problem, but was also aware of his deep identification with the land where he was born (he came from Gross-Glogau in Silesia) and with the language in which he was brought up, studied and wrote.

ARNOLD ZWEIG IN 1940

At the age of 24 Arnold Zweig had already probed the Jewish problem in a short story which appeared in 1911 - this was "Aufzeichnaungen ueber eine Familie Klopfer."

He wrote several books on the Jews of Poland, whom he described with great sympathy and understanding: one of these essays, "Das Ostjuedische Antlitz," was illustrated by Hermann Struck, who two decades later was to become his neighbor on Mt. Carmel.

He wrote a fascinating novel on an episode in contemporary Palestine history, "De Vriendt kehrt heim," based on a mysterious political murder, and he produced an extremely thoughtful book on the psychological background of Jew-baiters, called "Caliban - Versuch ueber die menschlichen Gruppenleidenschaften dargetan am Antisemitismus," an analysis of the psychological sources of anti-Semitism. This work reflects the strong influence of Freud's psychoanalytical theories upon Zweig's thinking. In fact, after its publication Zweig sent Freud "Caliban" with a warm dedication and subsequently discussed its contents with him - this correspondence between the two men was published only a few weeks ago by S. Fischer, Frankfurt.

There was further a quite illuminating book, "Juden auf der Deutschen Buehne," which was followed in 1933 by a more comprehensively conceived "Bilanz der Deutschen Judenheit," published by Querido's in Amsterdam - up to the outbreak of the Second World War the new publishing house for many of the great writers whom Hitler had driven into exile.

Paradoxically, Zweig never felt at home in Palestine and within its Zionist surroundings.

Some people here were naive enough to believe that a writer of 50 could learn Hebrew well enough in a short time to use it as his own medium of expression. They failed, however, to consider that Zweig, no linguist anyhow did not have the Hebrew background many of his critics had. Angry that he insisted on his right to speak and write German, they denounced him for his use of "the language of Hitler."

Nor were the Hebrew publishing houses in a hurry to translate his books (for which they probably had objective reasons as some of these works were out-dated by then), while "Habimah" declined to stage any of his plays. This is all the more difficult to understand as some of them had already stood the test elsewhere.

"Habimah" did not even show any particular interest in a play written by Zweig after his arrival in Palestine and partly prompted by the local scenery. This was "Bonaparte in Jaffa," which Zweig described as dealing with "the capture and unavoidable execution of 3,000 Turkish soldiers after the conquest of Jaffa" - since Bonaparte saw no possibility of feeding them.

Zweig did not mince words in showing his disappointment. He was also openly critical of the political decisions taken by the Zionist Movement and the Jewish Agency in their fight for Jewish statehood. He vigorously protested that, instead of striving toward a bi-national state organized on socialist principles, most Jewish parties and policy-makers preferred a national solution.

Thus his resolve to leave Palestine and settle in East Germany may well be explained by both personal disappointment and political conviction. Though he never was a member of the Communist Party - as far as I know - he by now felt much closer to the socialist international ideologies sponsored by the Eastern Bloc states than to the nationally restricted Israeli attempt to find a reasonable solution for the problem of the Jewish people.

Arnold Zweig did not come empty-handed to East Germany.

While in his Palestine exile - as he regarded his Haifa sojourn during its last couple of years - he had written a good deal - or, actually, dictated them because of his failing eyesight.

First of all, he had written several more volumes dealing with the First World War: three of them dating back to before "Grischa" and one more following it. Later, in East Berlin, he added three additional volumes to the series so that his whole "World War One" cycle, entitled "The Great War of the White Men," totalled eight volumes - an impressive "roman fleuve" mirroring an age of unreason and collective confusion.

In Haifa, Zweig also composed a really great novel about Nazi Germany, the background of which he knew so well: "Das Beil von Wandsbeck" (The Axe of Wandsbeck) - perhaps his best work next to "Grischa." (Wandsbeck is a suburb of Hamburg, the axe was the executioner's tool . . .)

From a literary point of view, his next book, the World War Two novel, "Traum ist teuer," was less successful. Its locale was Palestine and the Western Desert.

In the DDR (German Democratic Republic) Zweig was received with open arms. Two years after his arrival there he was honored with the DDR National Prize.

He was elected President of the (East) German Academy of Arts, awarded an honorary degree at the Karl Marx University in Leipzig and the International Lenin Peace Prize - the Soviet equivalent to the Nobel Prize - by the top literary judges in Moscow.

Another high award was conferred upon Zweig by President Ulbricht personally when he turned 80 on November 10 last year.

There are, however, clear indications that Arnold Zweig again changed his mind on the Jewish problem and the relevancy of the Israeli attempt to solve it. Despite the basic criticism of Israeli policy and its underlying national concept, there are some (published) letters in which he does not hide his appreciation of Israeli achievements.

Above all, after the Six Day War he steadfastly refused to sign a statement condemning Israel's "aggression" against the Arab states. The refusal, undoubtedly, demanded some courage.

THE LIVELY ARTS

(cont. from page 4)

ized the Tevye part; he considered awhile. He consulted friends and his elder brother, Yigael (the archeologist and former Israeli Army Chief of Staff). Finally he agreed to do the part in Vienna "because it was something we must do."

During rehearsals one day, Lya found the elderly superintendent's wife in the building where the Dulizkaya family had lived three decades ago. The woman embraced her and said: "Thank God, they forgot to put you in the oven. . . ."

In the theater, one could not escape the sense of self-consciousness among the capacity-filled audiences. Men and women, especially those in their middle years, were careful not to laugh too soon at a joke and not quite sure as when to applaud. There were many tears.

The critic for Die Presse wrote: "We know what indescribably cruel fate was reserved to the successors of whom Sholem Aleichem wrote . . . and that's what frightens us when we catch ourselves applauding just because the choreography is so splendid, or when we smile at an outlook on life that, in its fatalism, contributed to let unprecedented horror become reality."

The Kurier said: "During and after the performance I anxiously put the question to myself whether it was permissable after the holocaust to play such a comparatively harmless tragedy. But the question can be answered in the affirmative. Today's Anatevka is anywhere in the world where minorities are persecuted. Being a reminder of this, gives the play its raison d'etre."

The Communist newspaper Volksstimme called its review, "Anatevka, Mon Amour".

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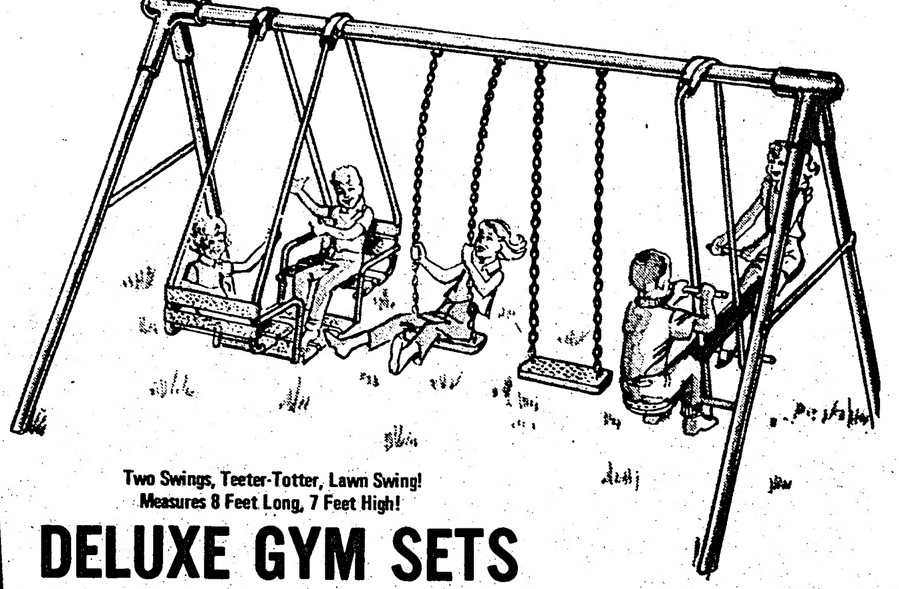

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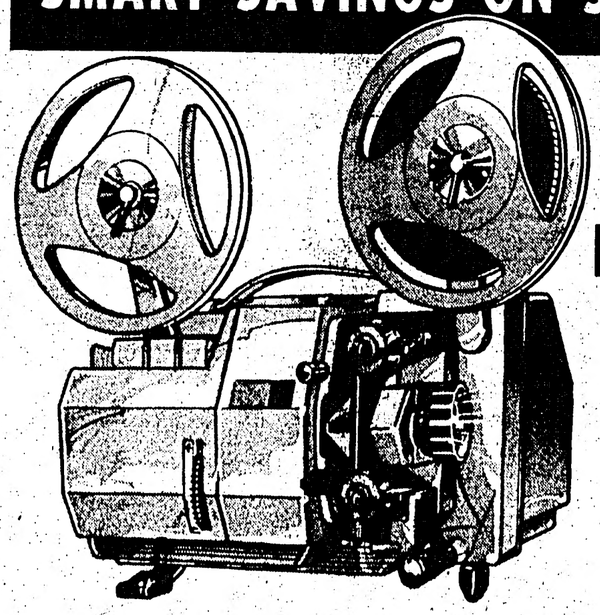

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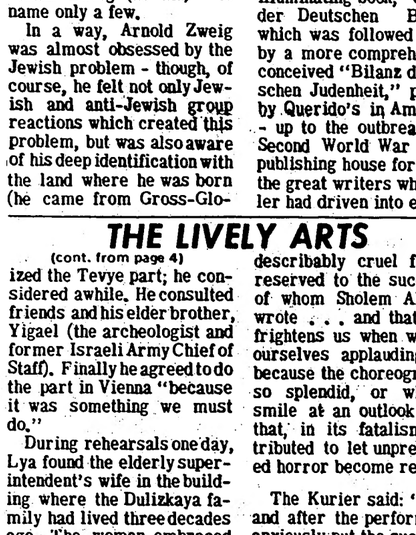

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